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The Indiana Survey of Religious Education

MADE UNDER THE DIRECTION OF

WALTER S. ATHEARN

Volume Two: MEASUREMENTS AND STANDARDS IN RELIGIOUS EDUCATION

The Institute of Social and Religious Research was organized in January, 1921, as the Committee on Social and Religious Surveys. It conducts and publishes studies and surveys and promotes conferences for their consideration. The Institute's aim is to combine the scientific method with the religious motive. It coöperates with other social and religious agencies; but is itself an independent organization.

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The Indiana Survey of Religious Education: Two

MEASUREMENTS AND STANDARDS IN RELIGIOUS EDUCATION

CONTAINING STANDARDS, SCORE-CARDS, SCALES AND OTHER INSTRUMENTS OF MEASUREMENT DEVELOPED FOR USE IN THE INDIANA SURVEY OF RELIGIOUS EDUCATION

BY

WALTER S. ATHEARN, W. L. HANSON, E. S. EVENDEN, N. L. ENGELHARDT, CHARLES CLINTON PETERS, J. T. GILES, CLARA F. CHASSELL, LAURA M. CHASSELL, MARY T. WHITLEY, PAUL F. VOELKER AND F. W. HART

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PART ONE: INTRODUCTION

BY

WALTER S. ATHEARN

OUTLINE

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PART ONE: INTRODUCTION

Chapter I

INTRODUCTION

Genesis and Scope of Present Volume

This volume contains score-cards, scales and other measuring devices which were developed for use in the survey of religious education which was begun under the auspices of the Interchurch World Movement and continued by the Committee on Social and Religious Surveys. Other instruments of measurement developed for the purposes of this survey have been published in Volume I of this report and one has been published in a separate volume. Those not included in this volume are:

Standards for City Church Plants. (Published separately.)
Checking List for Completeness of Records.
Organization Plans for Local Church Schools.
Classification Plan and Rating-Scale for Teachers.

When the Interchurch World Movement organized an American Religious Education Survey Division of its Survey Department, in the summer of 1919, the director found virtually no standardized instruments of measurement or validated methods of survey procedure. One of the first tasks of the department was the development of a series of standardized measurements by means of which the conditions of religious education in the territory surveyed might be studied, compared and interpreted with accuracy and uniformity. This was a long, tedious and expensive undertaking; but it was essential to the validity and largest usefulness of the results

of the survey. The Interchurch World Movement ceased its operations in the midst of this important preliminary work, leaving the survey staff without resources to finish much important work upon which large amounts of money and time had been expended. Through the aid of the Committee on Social and Religious Surveys certain of the unfinished tasks, which were regarded as most vital, and which were most nearly completed when the Interchurch World Movement ceased its work, have been carried forward to the form in which they appear in this report.

With the possibility in mind that certain sections of this volume may at some time be reprinted separately, a number of the chapters have been written in a way to give those sections unity and completeness within themselves. This will account for what may seem to be unnecessary duplication of explanatory material in certain of the scales, score-cards and tests.

Getting Away from the "Smidgin" Method

Superintendent O. C. Pratt, of the Public Schools of Wabash, Indiana, began an address on *The Value of Coöperative Research* at the State University of Indiana, with the following illustration: "In an article under the caption, 'A Fairyland of Science,' in the February, 1915, number of the *National Geographic Magazine,* I ran across a sentence which seems to me to be very pertinent for the purpose we have in view in this conference. The sentence reads as follows: 'Just as James Watt could not make a steam engine until men were able to take measurements so exact that a cylinder and a piston could be built which were steam tight and allowed free play, so the perfect automobile of today had to wait until men could measure the five-thousandth part of an inch, and the perfect ship's chronometer until they could measure distance five times more minute than that.' For every expert worker, whether of hand or brain, a certain degree of accuracy in measurement is indispensable. I once knew a carpenter whose work was seldom satisfactory because he seemed

to realize the existence of only one unit of measure less in length than the inch. If 'Uncle Dick,' as we called him, had to measure a board to fit an opening, he usually announced the needed length as so many inches and a 'smidgin' over. Uncle Dick was an honest, sober, industrious workman, but he was largely a failure as a carpenter because his unit of measure, the 'smidgin,' lacked that degree of accuracy essential to successful work in his chosen trade. It seems to me that the source of Uncle Dick's weakness as a carpenter is also the source of much of our weakness as teachers. We, too, measure entirely too freely by 'smidgins,' and because we are working with products less tangible than door frames we are all too often unaware of the extent to which our work fails to fit." (*Indiana University Bulletin,* Vol. XIII, No. 11, October, 1915.)

During the past decade educational psychology has developed a technique of psychological inventory and analysis which is revolutionizing the methods of the public schools. The "smidgin" method of measuring is being rapidly replaced by more exact scales and standards. Speaking before the Indiana University Conference on Educational Measurements, in 1914, Professor E. L. Thorndike gave expression to what may well be called the creed of a very influential group of public school men today. He said: "These tests will not replace skill, they will not replace tact, they will not replace kindness, they will not replace enthusiasm, or nobility. On the other hand, they will not in any sense harm us and they will be useful as helps, no matter how ideal our aims. Our ideals may be as lofty and subtle as you please, but if they are real ideals, they are ideals for achieving; and if anything real is ever achieved it can be measured. Not perhaps now, and not perhaps in fifty years from now; but *if a thing exists, it exists in some amount; and if it exists in some amount, it can be measured. I am suspicious of educational achievements which are so subtle and refined and spiritual that they can not be measured. I fear that they do not exist."* (The italics are mine.)

The overemphasis of objective measurements to the exclu-

sion of other important aspects of the educative process has been pointed out by Dr. A. Duncan Yocum in his address before the Harvard Teachers' Association, on the *Virtues and Limitations of the Progressive Movement in Education.*[1] Professor Hugh Hartshorne has questioned the application of Professor Thorndike's dictum to the measuring of religion but he strongly advocates the application of objective scales and tests to certain of the factors which are essential to religious growth.[2] Professor Harold O. Rugg has suggested certain limitations in the application of tests and scales to the rating of human character.[3] Professor W. L. Hanson has pointed out both the strength and the limitations of objective measurements in the field of religious education.[4]

The following books will introduce the beginner to the subject of measurements, as applied to secular education:

Statistical Methods Applied to Education—Harold O. Rugg.
Houghton Mifflin Co., Boston, 1917.
School Statistics and Publicity—Alexander Carter.
Silver, Burdett and Company, Boston, 1919.
The Elements of Statistical Method—W. I. King.
The Macmillan Co., New York, 1915.
Measuring Musical Ability—Carl E. Seashore.
Silver, Burdett and Co., Boston, 1919.
Measuring the Work of the Public Schools—C. H. Judd.
Russell Sage Foundation, New York City, 1916.
Educational Psychology—Daniel Starch.
The Macmillan Co., New York, 1918.

[1] Yocum, A. Duncan, *School and Society,* Vol. XV, pp. 68-77, January 21, 1922.

[2] Hartshorne, Hugh, "Can Growth in Religion Be Measured?" *Religious Education,* Vol. XVII, pp. 224-229, June, 1922.

[3] Rugg, Harold O., "Is the Rating of Human Character Practicable?" *The Journal of Educational Psychology,* Vol. XII, pp. 425-439, and Vol. XII, pp. 485-501, and Vol. XIII, pp. 30-42, and Vol. XIII, pp. 81-93. This last article, which is a summary and intepretation, refers favorably to and summarizes the work of Dr. Voelker, reported in Chapter XVIII of this volume.

[4] Hanson, W. L., "The Supervision of Religious Education Through the Use of Standardized Objective Measurements and Tests." *Proceedings of Educational Conferences, Fiftieth Anniversary of the Founding of Boston University,* School of Religious Education and Social Service, Boston University.

The Psychology of Learning—William Henry Pyle.
Warwick and York, Baltimore, 1921.
Measuring Educational Products—The Seventeenth Year Book of the National Society for the Study of Education, 1918.
Public School Publishing Co., Bloomington, Ill.
Methods and Standards for Local School Surveys—Dan C. Bliss.
D. C. Heath and Co., Boston, 1918.
How to Measure in Education—Wm. Anderson McCall.
The Macmillan Co., New York, 1922.

Measurements and Standards in Religious Education

This survey has made use of the results of experimental and educational psychology, including content and technique, and it has projected lines of investigation and methods of research which extend beyond the field of general educational inquiry into the specific fields where lie the special problems of moral and religious education. The reports of this survey will constitute more than a transfer of approved psychological methods to the field of religious education; they will, because of their originality of method and their unique field of investigation, constitute an invaluable contribution to the whole field of educational theory and practice.

It has been one of the most important services of the members of the survey staff to adopt, modify, create and standardize scales and tests which would enable them to undertake the classification, analysis and comparison of the many elements which enter into the complex processes of moral and religious education. Difficult as are the tasks of gathering data in such a way as to guarantee statistical reliability, this work is all dependent upon the much more difficult task of constructing schedules and creating standards, tests, scales—measuring units that will have uniformity of application and be objective and impersonal.

In the creation of standards for the purposes of this survey

the staff kept constantly in mind the important fact that this survey must show progress as well as comparative rating and that it must enter fields which have not yet been subjected to definite objective measurements. Survey judgments have not, therefore, been confined in all cases to exact objective and mathematical determinations, but wherever an item in the report is based upon an individual judgment, or is otherwise open to variation or question, the fact is invariably noted; and wherever exactness is essential and objective determination impossible, the usual means have been employed for securing a consensus of expert judgment.

In this connection it should be noted that care has been taken to avoid all such forms of materialism as the following:

1. Overemphasis of material in the sense of mere facts or information, as opposed to its suggestiveness for what definitely controls religious or moral conduct.
2. Overemphasis of specific and immediate behavior or present situations, to the neglect of general ideas.
3. The exclusion of values that are not yet subject to direct objective measurements.

Measuring the Curriculum

The complex task of creating and applying standards to each of the fifty different bodies of data collected by means of the survey schedules may be inferred from the mere enumeration of the fourteen problems included in the curriculum survey.

SCOPE OF CURRICULUM SURVEY

1. The assembling and formulation of standards.
2. The definition and evaluation of aims.
3. An analysis of the material of instruction.
4. The preparation and interpretation of curriculum items in the General Survey. (Included in Schedules of Home Missions Survey Department of the Interchurch World Movement.)
5. The preparation and interpretation of the curriculum schedule in the survey of the local church.

6. The study and evaluation of printed lesson material.
7. Comparison of various items reported upon in the curriculum schedule of the local church survey with similar items in the study of printed lesson material.
8. A more thorough study of church schools selected as exceptionally efficient by church school officials.
9. An inquiry into the present status of tests of the results of religious instruction.
10. The formulation, conducting, tabulation and interpretation of tests of the results of religious instruction.
11. A study of the present status of scientific experimentation bearing upon the relative efficiency of methods of religious instruction.
12. The formulation of needed experiments and actual experimentation at selected institutions, with a view to encouraging further experiment.
13. The determination of the church's attitude toward the betterment of instruction.
14. The assembling and publication of information about aims, material and methods.

The committee of experts in charge of the curriculum survey projected many lines of investigation the results of which are not now ready for publication. Dr. A. Duncan Yocum, chairman of the curriculum committee, gave a great deal of his time for a period of three years to this important service. Dr. C. C. Peters gave his entire time for six months to investigations which are not included in this report. Other members of the committee have contributed to the development of the following general plan:

1. The aim of the part of the Survey entrusted to the Curriculum Committee is to discover (a) the extent to which certain existing agencies for religious and moral education, provide such training in the fundamental moralities and social duties in such teaching of the virtues and beliefs, as shall make most probable or certain the religious and moral control of individual and social life and conduct. (b) So far as available forms of investigation make it possible, the ex-

tent to which these agencies actually succeed in making probable or certain such control. (c) Wherever possible, to suggest aims, material and methods, through which existing training and instruction may be bettered.

2. The existing agencies to be investigated include, so far as practicable: (a) All agencies for religious or moral education employed by the denominations coöperating in the Survey, and (b) any other agency or form of moral and religious education which may be selected by the Committee, including the courses of study of public, parochial and ethical culture schools of Protestant, Catholic and Jewish teachers' associations, of community schemes and organizations, and material provided for home instruction.

3. Except in so far as a study of former courses of instruction may be necessary to explain the results of instruction as measured by tests given by experts in selected schools, the investigation shall be limited to material now in use, including recent or forthcoming annual material and the latest editions or newest forms of non-periodical material.

4. The investigation will concern itself with the following controls of conduct: (a) impression or attitude control, in the sense of religious or moral interests, realizations, tastes and appreciations, ideals and standards, motives and incentives. (b) Vocabulary control, both in the sense of religious or moral general terms, with the suggestiveness and inclusiveness they have or should be made to have for pupils, and of the extent of pupils' religious and moral vocabulary in general, by which their observation, retention and recall of experience, are made selective. (c) Variation control or the multiplication of religious and moral ideas in new and changing associations, and such enrichment, in their content as results from the Herbartian formal steps, type-studies, problems and projects, memorized suggestive associations or "suggesters" for general ideas with practice in applying them, the use of historical and geographical location, sequence and material, etc. (d) Religiously and morally useful habits and systems of habits in the sense of memorized material, fixed associations, abilities and skills, whether specifically useful in

themselves, generally useful or useful in the development of impressions and attitudes, vocabulary and multiplied associations. (e) Ability to transfer or apply religious and moral ideals, words, ideas and habits, to new situations through the creation of favorable conditions.

5. The efficiency standards by which material, methods and results, will be judged—based on their contribution to the religious and moral control of conduct, are as follows:

a. Adaptation to the learner in adjustment to his environment: (1) adaptation to periods of development, including the various school grades (In view of varying terminology such as "junior," "intermediate," etc., such adaptation shall be understood to include—adaptation to infancy and early childhood, later childhood, adolescence, young manhood and womanhood, middle-life, the "after-forties," and old age); (2) adaptation to individuality; (3) adaptation to sex, race, nationality, mental class and social group; (4) adjustment to geographical locality and stage of civilization; (5) specific provision for adjustment to particular fields of experience—home life, married life, work, amusements. (This is an *addition to* conditions favorable to transfer. The great fields of experience with their *certain* experiences, should not be left to *transfer* with its *probable* control. *Probable* control should be reserved for *new* situations. *Familiar* fields of everyday experience should not be *new moral* fields.)

b. Retention as conditioning control. Discrimination between *impressionistic, optional* or *varying* material, *minimum essentials*—common, group and individuals.

c. The quantitative bases for efficiency: (1) suggestive definiteness—definite suggestion by each detail of whatever is essential to its religious or moral usefulness; (2) selectiveness, based on relative worth, measured by relative sensational or emotional appeal, recurrence and many sidedness (The *most* useful and *least* useful material is readily determinable.) (3) inclusiveness—of forms of control, social aims (health, industry, social service, citizenship and *democracy,* individual leisure and social intercourse), kinds of usefulness (specific and *general,* common and specialized), forms of impression (in-

cluding emotional-sequences), the various means to the development of vocabulary and associations, habits and essential material memorized in suggestively definite relationships as well as of specific and general abilities and skills, in the conditions favorable to transfer; (4) adequacy—either highest probability or certainty of control, and degree or extent of control; (5) economy—of time and energy, both determinable through specific tests and experimentation.

It is confidently hoped that funds will be made available soon to enable Dr. Yocum and his associates to complete their important work.

Summary of Measuring Units in Present Volume

The Indiana religious education survey has contributed twenty-nine instruments of educational measurement in the form of score-cards, standards, scales, and tests. The following are found in this volume:

SCORE-CARDS

SCORE-CARD FOR MEASURING THE ADEQUACY OF CITY CHURCH AND RELIGIOUS EDUCATION PLANTS.

The principles of the Strayer-Engelhardt score-card for measuring public school plants have been extended and modified by Professors Engelhardt and Evenden, assisted by Prof. F. W. Hart, to suit the requirements of city church and religious education plants. An elaborate set of standards has been formulated and published in an independent volume. The work of adapting this score-card to the requirements of rural church and religious education plants was well under way when the Interchurch World Movement suspended its activities. This unfinished work should be completed in order that similar score-cards may be available for both city and rural churches.

Score-Card for Measuring the Merits of Church School Textbooks.

This is a 1,000 point score-card following the general plan of the score-card for measuring the adequacy of church plants. It was the earnest hope of the writer that this score-card could be applied to the textbooks used in the church schools of Indiana, but funds for this purpose have not yet been made available. This score-card with its accompanying scales and standards was prepared by Dr. C. C. Peters with the aid of a group of trained investigators.

Scales

Seventeen different scales have been developed to accompany the score-card for measuring the merits of church school textbooks. Some of these scales, notably those applying to lesson plans for various age-groups, will also be of value in measuring the efficiency of teachers.

Tests

Three information-tests are presented in Part IV. Mr. Giles has developed and standardized a true-false test. This test is clearly explained in the text. It is the only test which was actually given to enough Indiana children to furnish an objective illustration of the kind of information such tests will place at the disposal of religious teachers of the future. The Boston University Extension of Sunday School Examination A. has been included in this volume as an important addition to the contribution of Mr. Giles.

The Whitley Biblical-Knowledge tests are the only tests published in this volume which were not developed as a part of the program of the Department of Religious Education of the Interchurch World Movement. These tests were, however, placed at the disposal of the Indiana survey staff, and it was planned to use them in enough schools to furnish a basis of comparison with the Giles' true-false test.

The Multiple-choice Test of Religious Ideas is an outgrowth of an effort to test the religious teaching and the con-

tent of the curriculum by the resulting religious ideas. It was to have been given to the same children that took the Giles' information test, but the work of completing the test could not be finished in time for this plan to be carried out. The test is, however, available for future use. The test was prepared by Drs. Clara F. and Laura M. Chassell. More than a score of specialists co-operated in the undertaking.

The preparation of standardized moral conduct tests for church school pupils of various ages was interrupted by the sudden termination of the work of the Interchurch World Movement. This work was under the direction of Dr. T. T. Thurston, of Carnegie Institute of Technology of Pittsburgh. As a by-product of another undertaking we are, however, able to furnish an interesting series of moral conduct tests. A division arose in the curriculum committee over the question of including the virtues, generalized concepts, and ideals within the scope of the curriculum inquiry. A minority group contended that moral conduct could be taught only by means of "immediate personal situations" and that generalized ideas in the form of ideals did not function in behavior. As a means of gathering experimental data on this problem the writer arranged with a trained investigator, Mr. Paul F. Voelker, to include this as one of the problems of his doctorate dissertation at Columbia University. The results showed quite conclusively that ideals can be taught and that they do function in behavior. As a result of this really significant investigation we have, besides the major conclusions, an interesting array of moral conduct tests.

The Index Number

Had the original plans of the survey of religious education been carried to completion, this report would have contained comparative tables showing the index numbers of six states and thirty Protestant religious denominations. We are only able in the closing chapter of this volume to illustrate the use of the index number as an agency of supervision in the field of religious education.

An Undeveloped Field

The application of objective tests and standards to religious education is an undeveloped field. Its cultivation will yield rich rewards to the cause of religious education. That little serious work has been done in this important field of inquiry, and that there are many difficult problems ahead for those who elect to pioneer in the work, will be seen from the following bibliography:

"Notes on Methods of Isolating Scientifically the Objectives of Religious Education"—Charles Clinton Peters.
The Pedagogical Seminary, Vol. XXVIII., pp. 369-381, December, 1921.

"A Test of Religious Ideas Involving the Ranking of Selected Answers"—Clara F. and Laura M. Chassell.
Religious Education, Vol. XVII., pp. 55-60, February, 1922.

"Some New Tests in Religious Education"—Clara F. Chassell.
Religious Education, Vol. XVI., pp. 318-336, December, 1921.

"The Measurement of Growth in Religion"—Hugh Hartshorne.
Religious Education, Vol. XIV., pp. 148-155, June, 1919.

"Coöperative Study of the Religious Life of Children"—Hugh Hartshorne.
Religious Education, Vol. XVI., pp. 337-47, December, 1921.

"Is the Rating of Human Character Practicable"—Harold O. Rugg.
The Journal of Educational Psychology, Vol. XII., pp. 425-439 and Vol. XII., pp. 485-501, 1921; and Vol. XIII., pp. 30-42 and 81-93, 1922.

"Can Character Be Taught and Measured?"—T. N. Briggs.
School and Society, December 18, 1920.

"Rating Scales for High School Students"—Harold O. Rugg.
University of Chicago Bookstore, 5802 Ellis Ave., Chicago, Ill.

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Organization of Material in this Volume

This volume is divided into five parts. Part One briefly introduces the field of educational measurements as applied to religious education and summarizes the work of the Indiana Survey staff in this field.

Part Two applies the principles of objective measurements to church and religious education plants.

Part Three applies the same principles to the measurements of textbooks and other teaching material.

Part Four attempts the measurement of pupils' achievement, or the results of instruction and training.

Part Five undertakes the task of gathering up all of the score-cards, scales, tests, and other instruments of objective measurement developed in the Indiana Survey and shows how they may be used as valuable means of supervision and administration.

This volume is submitted, in connection with Volumes I and III of this report, as a contribution towards the scientific study of religious education.

PART TWO: MEASURING CITY CHURCH AND RELIGIOUS EDUCATION PLANTS

A MANUAL OF INSTRUCTION FOR THE USE OF THE INTERCHURCH WORLD MOVEMENT SCORE-CARD AND STANDARDS FOR CITY CHURCH AND RELIGIOUS EDUCATION PLANTS

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PART TWO: MEASURING CITY CHURCH AND RELIGIOUS EDUCATION PLANTS

Chapter II

THE SCORE-CARD METHOD OF EVALUATING BUILDINGS

The Need for a Score-Card

Any attempt to establish a definite religious education program in any community leads necessarily to the problems involved in providing the requisite buildings, adequate in number and size and efficiently equipped. Such housing problems are of primary importance inasmuch as the success or failure of the educational program frequently depends upon the facilities furnished for its advancement. It is recognized as true that all too frequently in the past, church and religious education structures have been erected without due recognition of the importance of securing the proper arrangement of rooms with respect to one another; of following the most acceptable standards for lighting, safety and sanitation; and of planning with clearly defined educational, religious and social objectives in view.

The welfare of any institution depends in a large degree upon the definiteness of its aims and the provisions made for the realization of those aims. It will be admitted that a scientific evaluation of the plants of any community which are provided for church and religious education purposes will bring to light the degree to which the church organizations of

that community have tended toward a common purpose and the degree in which, as measured by the facilities provided, they may be expected to realize those common aims. It is recognized that the building of church plants has proceeded without established standards and frequently on the basis of a program in the preparation of which but little consideration has been given to future needs. Many large private organizations serving the public have found it necessary, before erecting new plants, to develop with great care prognostications of future needs. The stockholder's demand for dividends forces the corporation to plan the layout of its plant with due regard for future efficiency and future saving. Such private organizations frequently stop for inventory-taking to determine the wisdom and success of the policies pursued.

SCORE-CARD FOR PUBLIC SCHOOL BUILDINGS

Surveys of public education systems in the cities of the United States have pointed out the need to develop a scientific measure for the school buildings or school plants of those systems. Since 1916, such a measure has been extensively used in determining the status of school building plants in states, counties and cities of the United States.[1] As a result, analyses of public school plants have given to boards of education the facts upon which building programs extending over periods of fifteen to twenty years have been planned. A second important result of these surveys has been the emphasis placed upon desirable standards in order that the defects found in old buildings might not be duplicated in the new.[2]

[1] Two extensively used score-cards for public school buildings are the Strayer and Engelhardt Score-Card for City School Buildings, and the Strayer and Engelhardt Score-Card for One to Four Teacher Schools, Teachers' College, Columbia University (Bureau of Publications), New York City. These score-cards have been used by several survey commissions in measuring school plants, including those of Delaware and Virginia; Nassau County, Long Island; Binghamton, N. Y.; St. Paul, Minn.; Omaha, Neb.; Greensboro, N. C.; Baltimore, Md.; Atlanta, Ga.; Stamford, Conn., and St. Joseph, Mo.

[2] See *A School Building Program for Cities*, by N. L. Engelhardt, published by Bureau of Publications, Teachers' College, Columbia University, New York City.

The Interchurch World Movement Score-Card

With the idea of utilizing the technique and procedure which has already been so intensively developed in the field of public education, the Interchurch World Movement Score-Card for Church and Religious Education Plants has been prepared. This score-card is printed on pages 47, 48, and 49. The score-card should always be used in connection with the set of detailed standards which have been made available by the Interchurch World Movement.[3]

The Object of this Manual

If the results obtained from the use of this score-card for city church and religious education plants are to be usable for comparisons, it is very necessary that the scores be obtained in exactly the same manner, and reported in the same form. Where many different individuals are doing the scoring, each influenced by his own particular set of experiences and by his own peculiar interests, it is absolutely necessary that uniformity of methods and of judgments be secured. To insure such uniformity, the same standards must be accepted by each scorer as representing the most desirable form of a city church and religious education plant, and no freedom for individual bias, or difference of opinion allowed. It is the purpose of this manual so carefully to outline the method of using the score-card that the element of individual difference will be reduced to a minimum. This does not mean that individuals may not disapprove of the standards set for the score-card, but it does mean that when they are using this means of measuring they shall accept it as a standard just as they accept the standard set for a yard when using it, even though they may think some other standard of measuring distance preferable.

The securing of uniformity in obtaining scores is only one factor in insuring the comparability of results. The ac-

[3] *Standards for City Church Plants*, Boards, pp. 75; $.50. Boston University School of Religious Education, Boston, Mass.

curate and uniform recording of judgments made is virtually of equal importance with the method of securing the scores.

This should be done in such a way that the results will be similarly interpreted by any other person interested in knowing the situation in the community surveyed or in comparing the building situation there with the building provision in any other place. For this reason the manual suggests certain forms to be used in tabulations and graphic representation, which have been found to be the most useful in studying the building situation in a given community. By using these forms the scorers will not only find their work greatly facilitated but they will quickly develop a technique of accurately interpreting the situation as shown in the tables and charts.[4]

SCORER MUST UNDERSTAND METHOD

Before a user of this score-card can do more than blindly follow the directions given in this manual, he must be familiar with the principles which govern the making of a score-card and be conscious of the advantage which the score-card, as a means of measuring the efficiency, has over a mere judgment or estimate by an individual. An understanding of the value of the score-card as a measuring instrument, and an intelligent enthusiasm for its use, will result from a careful reading of the following pages which describe the principles involved in standardizing subjective measures.

[4] Suggestions for methods of interpreting these tables and ways of describing them may be obtained from the Survey of the Church and Religious Education Plants of Malden, Mass. (*The Malden Survey*, p. 213; $2.50. George H. Doran Co., New York City.)

Chapter III

PRINCIPLES UNDERLYING THE SCORE-CARD CONCEPT

Measurement Requires Instrument of Precision

The idea of measurement demands some instrument of precision, some graduated scale, some reference standard—a measuring stick—which can be applied to the thing to be measured in such a way as to read off in terms of amount the quantity or quality of the thing in question.

People have long been accustomed to, and therefore accept without question, the idea of distance in terms of inches, feet and miles; of weight in terms of ounces, pounds and tons; and of heat in terms of degrees. But the idea of an instrument of precision for measuring, in terms of amount, the quality or adequacy of a thing is comparatively new. This idea has come with the development of modern scientific methods of dealing with the more intangible elements of quality, adequacy, ability and the like which have long escaped measurement except in the meaningless terms of excellent, good, fair, poor, bad, enough, too much, too little and similar expressions.

Instruments have been constructed, and in varying degrees perfected, for measuring in terms of amount the quality of a specimen of handwriting; the quality of an English composition; the ability of a child to spell, to do arithmetic, to read; the amount of general intelligence possessed by any particular individual and the like.[1] These instruments have been accepted by science and have been turned to a wide-spread practical use.

[1] E. L. Thorndike, *Mental and Social Measurements*, Bureau of Publications, Teachers' College, Columbia University, New York City.

Along with the development of the above devices of measurement for quality, ability and amount has come the score-card for measuring the adequacy of certain things. Score-cards have been developed and extensively used in agriculture, animal husbandry, teaching efficiency and similar fields. The nearest parallels to the Score-Card for City Church and Religious Education Plants are the Strayer-Engelhardt Score-Cards for School Buildings. These measuring instruments have been in general use for a period of years and have been successfully applied to many large school plants in the United States.

Measurement and a Reference Standard

The idea of measurement, regardless of what the thing to be measured may be, implies comparison with known standards. The yardstick, the meter, the liter and the pound are valid and useful instruments of measurement only as they are exact reproductions of certain established and accepted standards preserved in the archives of the government whose system of measurement they represent. Similarly and no less certainly the validity and usefulness of the measuring instruments of quality, amount, adequacy and the less tangible things in question depend upon whether or not they are, in the mind of the user, exact reproductions of known, established and accepted standards that are preserved in printed form and available to those who apply the measure.

Development of Standards

The reference standards of a common system of measurements have been determined either arbitrarily by a constituted authority or upon a basis of convenience or tradition. The reference standards of a new system of measurement applicable to quality, adequacy, efficiency and the like should represent a composite of the judgments of competent thinkers in the particular field under consideration concerning what constitutes a satisfactory basis of comparison for the thing in question.

The Score-Card an Evaluation of Standards

The score-card represents an evaluation in terms of the standards embodied of the various elements in a perfect plant and on the basis of their relative importance.

Arbitrarily 1,000 points, or units of measure, have been selected as the most convenient scale upon which to measure the thing in question. One thousand points are taken as the score or measure of a city church and religious education plant which embodies all of the elements contained in the standards, each element meeting the full requirement of each standard therein.

The proper distribution of the 1,000 points between the many elements listed on the score-card was again a matter of securing from a large number of competent and experienced persons their judgment as to the relative importance of each item, expressed in parts of a thousand.

Comparable Scores or Measures

When we say that a room is 20 ft. long 16 ft. wide and 12 ft. high, or that a stone weighs five pounds, we are understood by every one who speaks the same language. Everyone gets a fairly clear idea of the thing in question. If we measure the width of a table with a yardstick, or weigh a bag of salt, we are quite sure that any competent person might repeat the measurement or weighing and get, for all practical purposes, the same result. Such measures are classed as objective. If we attempt to estimate (measure) the amount of truthfulness in a given boy or the beauty possessed by a given girl we cannot state the case so that it will be understood by every one else nor can we so measure it that another competent person can measure the same thing in the same boy or girl and get the same result. Such measures are purely subjective and of little general value.

All measurement lies somewhere between perfect objectivity and perfect subjectivity. Measurements dealing with quality, adequacy, ability and the like lie, of course, well up toward the subjective end of the scale. The degree of subjectivity, how-

ever, depends upon the extent to which instruments have been perfected for refining judgments to the point where any number of competent persons may apply the instrument to the thing in question and get results that are, for all practical purposes, identical. Then and only then does a measuring device become valid and useful. The City Church and Religious Education Plant score-card should prove objective in its measurements. Success will depend upon the competence of those who apply the measure. Competence will in turn depend upon the thoroughness with which the scorers familiarize themselves with the standards and the painstaking care with which they observe and judge each detail of the situation measured.

Chapter IV

DEVELOPMENT AND USE OF THE STANDARDS ACCOMPANYING THE INTERCHURCH WORLD MOVEMENT SCORE-CARD

The Assembling of Essential Elements

In beginning the work of developing a score-card for city church and religious education plants, it was immediately evident that no attempt had been made to standardize in any way present practices of church construction. There was as much variation in the standards adopted by different congregations of the same denomination as in standards adopted by congregations of different denominations. The first problem was to select from this great variety of practices those features which were considered essential in any church, as well as those which were considered highly desirable even though not absolutely necessary. All available literature was read to determine building tendencies, and to discover building plans which had been tried and found either satisfactory or unsatisfactory.

In the next place ministers, students in theological schools, and architects specializing in church construction, were asked to submit their ideas of what a modern completely equipped church and religious education plant should consist of, and to submit floor plan sketches of desirable arrangements. These were assembled and tabulated to show the consensus of opinion of these students of church problems. Letters were then sent to all the states and copies of all laws secured which in any way controlled the building of churches. The elements covered in these laws were recorded so that the final form of the standards would meet all the legal requirements of any state.

Construction and Revision of Score-Card

The standards from these various sources were then assembled in a tentative form and arranged under the six major items of Site, Building or Buildings, Service Systems, Church Rooms, Religious School Room, and Community Service Rooms. These standards were then submitted to many of the leading religious education workers, church architects, and ministers for criticism. The suggestions received from these men were then incorporated in the standards. Special committees were organized to develop detailed standards for certain of the items included where current practice was at greatest variance. The standards, and the score-card developed from them, were then given a rigid "try-out" by use in the survey of seventeen church and religious education plants of Malden, Mass. In the light of this experience, and with the results of the several special committees, the standards were rewritten in their present form. It is readily seen that the standards as they now appear do not represent the opinion of any one individual nor of any small group of individuals but are the compounded result of the judgments of hundreds of trained and competent men and women interested in the work of the church and the religious school. Obviously this will make the standards of much more value, and insure for them a wider use, than would be the case if they had been determined by a small group.

The major items and all subdivisions on the score-card are arranged in exactly the same order as in the standards. This will greatly increase the convenience of cross-reference between the two.

Common Standards Essential

It is absolutely necessary that any one desiring to use the score-card shall, before attempting to score a building, thoroughly master and accept the standards. If this is not done the resulting score will surely be not only inaccurate but, in all probability, very unfair either to the church scored or to others with which it is compared. The scorer should be so

familiar with these standards that when he is examining a stairway, a classroom, a church kitchen or any other part of the plant, he is clearly conscious of what the desirable standards are for the item under examination. In no other way can he give a score that represents for that item the degree to which it approaches the desired standard.

Scope and Permanency of Score-Card

It may seem that the standards have been developed to too great detail in some instances and not fully enough in others. The reasons for this are readily apparent when the different items are considered. There is at present little possibility of making elaborate standards for a church site, other than those given. On the other hand there is great need for an elaboration of the standards for service systems, for religious school auditoriums and classrooms, for community service rooms and the like. These are elements in the church plant that have to a large extent been neglected and standards for which will be of material assistance. In some of the items, such as the method of electric wiring, the installation of the plumbing, fire protection, etc., where the standards are already set by the National Board of Fire Underwriters or by locally enacted ordinances, it is unnecessary to repeat these here at any great length.

These standards represent the best thought of today on what constitutes the desirable elements of a city church and religious education plant. They are however not to be thought of as final. The church is a growing institution and as time goes on it may greatly increase the scope of its activities. When it does this, or when newer and more improved methods are found for providing for some of the items now included, it will be necessary to raise the standards. Until they are revised however they should be used as given in order not to destroy the value of the findings for use in the kinds of comparisons which will result in better provision for church activities and in increased church growth.

Aside from serving as a means of measuring present plants,

one very great service which these standards will render is their use as guides for church boards interested in erecting new buildings. No church board should plan a new building without carefully studying these standards. They will be found not only to suggest many desirable features but almost certainly to provide a better arrangement of the rooms and a wider usefulness of the entire plant. They will also save the cost of mistakes and of unnecessary rooms and equipment.

Chapter V

DEVELOPMENT AND USE OF THE INTER-CHURCH WORLD MOVEMENT SCORE-CARD

Material Used in Scoring Church Plants

When scoring a church and religious education plant, the following material is utilized:

1. The Score-Card, as shown on pages 47, 48 and 49. (Table I.)
2. The Data Sheets as shown on pages 56 to 69.
3. The Set of Detailed Standards, as discussed in Chapter IV and outlined in the book issued by the Interchurch World Movement, entitled *Standards for City Church Plants.*

The development of the score-card, the methods to be followed in using it and the use of the data sheets will be discussed below.

The Development of the Score-Card

As was seen in Chapter IV, it was found possible to organize the detailed standards under six major divisions, i.e.: I Site, II Building or Buildings, III Service Systems, IV Church Rooms, V Religious School Rooms, VI Community Service Rooms. Each of these was again subdivided and third subdivisions were made where found necessary. These divisions follow exactly the detailed standards and are numbered and lettered as are the sections in the detailed standards. Thus cross-reference from the score-card to the detailed standards or vice versa is easily accomplished.

One Thousand Points a Perfect Score

The decision regarding the final divisions of the score-card was affected largely by the following considerations: It was

the aim not to overload the score-card so as to make it impractical for field work. The score-card was applied, by scorers trained in scoring public school buildings, to seventeen church and religious education plants of an eastern city; and all changes shown by that experience to be necessary were made. It was felt that an increase in subdivisions beyond the present point would necessitate allotting a higher amount to a building meeting all the approved standards. This was felt undesirable.

A total of one thousand (1,000) points for a perfect score was arbitrarily set as the basis for all scoring. One thousand points for a perfect score form a readily acceptable concept for most people. And as there are one hundred and twelve divisions on the score-card, one hundred points for a perfect score would present difficulties involving fractional scores. One-thousand points have also been used as the perfect score on the Strayer-Engelhardt Score-Cards for Public School Buildings and thus many people have already habituated themselves to thinking in these terms.

Determination of the Perfect Scores

The division of the one thousand (1,000) points for a perfect score among the items of the score-card would have little validity if made by one individual. Therefore the judgments of a large group of competent judges were sought. The score-card in blank form was submitted to one hundred and ninety-one such judges.[1] These judges were thoroughly familiar with the problems of the church and of religious education and were capable of rendering reliable judgments. They were asked to assign to the major items, that portion of 1,000 points which in their judgment represented the relative importance

[1] The judgments were rendered by students in three theological seminaries in conjunction with regular class work. One hundred students from Professor Walter S. Athearn's classes in the Boston University School of Theology; forty-four students from Professor Luther A. Weigle's classes in the Yale School of Theology; forty-three students from Professor Hugh Hartshorne's classes in the Union Theological Seminary, and four competent judges from the Survey Division of the Interchurch World Movement constituted the group.

	1	2	3
I. SITE			130
A. Location		55	
1. Accessibility	30		
2. Environment	25		
B. Nature and condition		30	
1. Drainage and soil	15		
2. Upkeep of site	15		
C. Size and form	45	45	
II. BUILDING OR BUILDINGS			150
A. Placement		20	
1. Orientation	10		
2. Position on site	10		
B. Gross structure		80	
1. Type and esthetic balance	20		
2. Material	10		
3. Height	5		
4. Roof	5		
5. Foundation	10		
6. Walls	10		
7. Entrances	5		
8. Condition	15		
C. Internal structure		50	
1. Stairways	10		
2. Foyer and corridors	10		
3. Basement	10		
4. Decorative attractiveness	20		
III. SERVICE SYSTEMS			160
A. Heating and ventilation		40	
1. Kind	10		
2. Installation	10		
3. Air supply	5		
4. Fans and motors	5		
5. Distribution	5		
6. Temperature control	5		
B. Fire protection system		40	
1. Apparatus	10		
2. Fireproofness	15		
3. Escapes	5		
4. Electrical wiring	5		
5. Fire doors	3		
6. Exit lights and signs	2		
C. Cleaning system		10	
1. Kind	2		
2. Installation	3		
3. Efficiency	5		

TABLE I: SCORE-CARD FOR A CITY CHURCH AND RELIGIOUS EDUCATION PLANT

	1	2	3.
D. Artificial lighting system		15	
1. Gas and electricity	2		
2. Outlets and fixtures	5		
3. Methods and illumination	8		
E. Water supply system		15	
1. Drinking	5		
2. Washing	5		
3. Hot and cold water	5		
F. Toilet system		25	
1. Distribution	5		
2. Fixtures	5		
3. Adequacy and arrangement	8		
4. Seclusion	2		
5. Sanitation	5		
G. Other service systems		10	
1. Clocks and signal systems	5		
2. Church bells and chimes	2		
3. Telephone connections	2		
4. Service lifts	1		
H. Service rooms		5	
1. Workshops	2		
2. Service office	2		
3. Fuel room	1		
IV. CHURCH ROOMS			170
A. Convenience of arrangement	20	20	
B. Auditorium		100	
1. Size and shape	15		
2. Seating	5		
3. Illumination	8		
4. Walls and ceiling	5		
5. Floor	5		
6. Balcony	8		
7. Pulpit and platform	5		
8. Baptismal equipment	5		
9. Communion equipment	2		
10. Organ and piano	15		
11. Choir gallery	10		
12. Choir rooms	5		
13. Acoustics	5		
14. Visualization equipment	5		
15. Cloak or check room	2		
C. Chapel or small assembly	15	15	
D. Parlor and church board room	5	5	
E. Church office	10	10	
F. Pastor's study	15	15	
G. Church vault	5	5	

TABLE I — *Continued*

	1	2	3
V. RELIGIOUS SCHOOL ROOMS			200
A. Location and connection	15	15	
B. Assembly room		60	
1. Size and shape	10		
2. Seating	8		
3. Illumination	10		
4. Walls, ceiling and floor	10		
5. Stage	10		
6. Musical equipment	5		
7. Visualization equipment	5		
8. Auxiliaries	2		
C. Class rooms		90	
1. Adequacy of number	30		
2. Size and shape	15		
3. Seats and desks	10		
4. Illumination	10		
5. Walls and ceilings	5		
6. Floors	5		
7. Blackboards and bulletins	5		
8. Doors and closets	5		
9. Instructional equipment	5		
D. Cloak rooms and wardrobes	15	15	
E. Superintendent's office	10	10	
F. Supply rooms	10	10	
VI. COMMUNITY SERVICE ROOMS			190
A. Rooms for general use		60	
1. Recreation and dining	30		
2. Kitchen	15		
3. Library and reading room	15		
B. Rooms for social service		70	
1. Women and mothers' room	15		
2. Girls' club rooms	10		
3. Men's club room	15		
4. Boys' club rooms	10		
5. Nurses' and rest room	8		
6. Day nursery room	5		
7. Civic center	5		
8. Social workers' office	2		
C. Recreation and athletic rooms		60	
1. Gymnasium	20		
2. Locker rooms	10		
3. Showers	10		
4. Swimming pool	5		
5. Hand-ball court	5		
6. Game and amusement rooms	5		
7. Bowling alley	5		
Total possible score	1,000	1,000	1,000

TABLE I—*Concluded*

of the item under consideration. The medians [2] of these judgments were then taken and the 1,000 points distributed to the six major items in proportion to the median judgments. The judges also assigned values to the literal subdivisions of the score-card. The medians of their judgments were again used, to determine the perfect score to be allotted each subdivision. It was thought advisable to keep scores in multiples of five to a very large degree. Hence slight adjustments were made to bring this about. The scores on the third or Arabic subdivisions of the score-card were allotted by the authors.

The distribution of the 1,000 points on the two major subdivisions of the score-card represent, therefore, the median judgment of 191 competent persons familiar with the problems involved.

The Method of Scoring

The score-card presents three double columns in which the scoring is to be done. These double columns are numbered 1, 2 and 3. Each double column is a combination of one column in which perfect scores are printed and one column for the scores assigned items of the plant under consideration. The three subdivisions of the score-card, I, II, III, IV, etc., A, B, C, D, etc., 1, 2, 3, 4, 5, etc., determine the number of double columns. The subdivisions numbered 1, 2, 3, 4, 5, etc., are scored opposite their perfect scores in the blank part of double column 1. The subdivisions lettered A, B, C, D, etc., are scored opposite their perfect scores in the blank part of double column 2. The major items numbered I, II, III, IV, etc., are scored opposite their perfect scores in the blank part of column 3. The perfect scores of columns 1, 2 and 3 each total the same amount, i.e. 1,000 points. The total scores that have been allotted any building in column 1 will equal the total allotted scores of column 2 and column 3. The actual scores given a church and religious education plant are reproduced in Table Ia.

[2] The median in these cases is the middle judgment or the judgment above which and below which equal numbers of judgments fell.

	1		2		3	
I. SITE					130	102
A. Location			55	48		
1. Accessibility	30	26				
2. Environment	25	22				
B. Nature and condition			30	24		
1. Drainage and soil	15	12				
2. Upkeep of site	15	12				
C. Size and form	45	30	45	30		
II. BUILDING OR BUILDINGS					150	94
A. Placement			20	18		
1. Orientation	10	8				
2. Position on site	10	10				
B. Gross structure			80	55		
1. Type and esthetic balance	20	15				
2. Material	10	7				
3. Height	5	5				
4. Roof	5	3				
5. Foundation	10	6				
6. Walls	10	6				
7. Entrances	5	3				
8. Condition	15	10				
C. Internal structure			50	21		
1. Stairways	10	3				
2. Foyer and corridors	10	5				
3. Basement	10	3				
4. Decorative attractiveness	20	10				
III. SERVICE SYSTEMS					160	78
A. Heating and ventilation			40	24		
1. Kind	10	8				
2. Installation	10	7				
3. Air supply	5	3				
4. Fans and motors	5	0				
5. Distribution	5	4				
6. Temperature control	5	2				
B. Fire protection system			40	14		
1. Apparatus	10	0				
2. Fireproofness	15	10				
3. Escapes	5	2				
4. Electrical wiring	5	2				
5. Fire doors	3	0				
6. Exit lights and signs	2	0				
C. Cleaning system			10	6		
1. Kind	2	1				
2. Installation	3	2				
3. Efficiency	5	3				

TABLE Ia — ACTUAL SCORE GIVEN A CHURCH AND RELIGIOUS EDUCATION PLANT

	1		2		3
D. Artificial lighting system			15	8	
1. Gas and electricity	2	2			
2. Outlets and fixtures	5	2			
3. Methods and illumination	8	4			
E. Water supply system			15	7	
1. Drinking	5	2			
2. Washing	5	3			
3. Hot and cold water	5	2			
F. Toilet system			25	14	
1. Distribution	5	3			
2. Fixtures	5	3			
3. Adequacy and arrangement	8	4			
4. Seclusion	2	1			
5. Sanitation	5	3			
G. Other service systems			10	4	
1. Clocks and signal systems	5	3			
2. Church bells and chimes	2	0			
3. Telephone connections	2	1			
4. Service lifts	1	0			
H. Service rooms			5	1	
1. Workshops	2	0			
2. Service office	2	0			
3. Fuel room	1	1			
IV. CHURCH ROOMS					170 98
A. Convenience of arrangement	20	14	20	14	
B. Auditorium			100	65	
1. Size and shape	15	12			
2. Seating	5	4			
3. Illumination	8	6			
4. Walls and ceiling	5	5			
5. Floor	5	3			
6. Balcony	8	0			
7. Pulpit and platform	5	4			
8. Baptismal equipment	5	5			
9. Communion equipment	2	2			
10. Organ and piano	15	12			
11. Choir gallery	10	5			
12. Choir rooms	5	2			
13. Acoustics	5	4			
14. Visualization equipment	5	0			
15. Cloak or check room	2	1			
C. Chapel or small assembly	15	10	15	10	
D. Parlor and church board room	5	3	5	3	
E. Church office	10	6	10	6	
F. Pastor's study	15	0	15	0	
G. Church vault	5	0	5	0	

TABLE Ia — *Continued*

	1		2		3	
V. RELIGIOUS SCHOOL ROOMS					200	97
A. Location and connection	15	7	15	7		
B. Assembly room			60	28		
1. Size and shape	10	7				
2. Seating	8	4				
3. Illumination	10	6				
4. Walls, ceiling and floor	10	6				
5. Stage	10	2				
6. Musical equipment	5	3				
7. Visualization equipment	5	0				
8. Auxiliaries	2	0				
C. Class rooms			90	46		
1. Adequacy of number	30	15				
2. Size and shape	15	7				
3. Seats and desks	10	5				
4. Illumination	10	5				
5. Walls and ceilings	5	4				
6. Floors	5	3				
7. Blackboards and bulletins	5	2				
8. Doors and closets	5	3				
9. Instructional equipment	5	2				
D. Cloak rooms and wardrobes	15	6	15	6		
E. Superintendent's office	10	6	10	6		
F. Supply rooms	10	4	10	4		
VI. COMMUNITY SERVICE ROOMS					190	57
A. Rooms for general use			60	23		
1. Recreation and dining	30	15				
2. Kitchen	15	8				
3. Library and reading room	15	0				
B. Rooms for social service			70	20		
1. Women and mothers' room	15	5				
2. Girls' club rooms	10	4				
3. Men's club room	15	5				
4. Boys' club rooms	10	5				
5. Nurses' and rest room	8	0				
6. Day nursery room	5	1				
7. Civic center	5	0				
8. Social workers' office	2	0				
C. Recreation and athletic rooms			60	14		
1. Gymnasium	20	10				
2. Locker rooms	10	0				
3. Showers	10	0				
4. Swimming pool	5	0				
5. Hand-ball court	5	2				
6. Game and amusement rooms	5	2				
7. Bowling alley	5	0				
Total possible score	1,000	526	1,000	526	1.000	526

TABLE Ia—*Concluded*

Details of Scoring

Every detail of the plant should be seen before any scores are recorded. As a matter of convenience and as an aid to the memory, a pencil and pad should be used to note special items, to record the frequency of occurrence of certain features, or to sketch the plan and arrangement of rooms.

The order in which the various parts of the plant are seen is a matter of no great importance. Logically the environment will be noted and the exterior of the building will be observed before entering. There is some advantage in so ordering one's course through the plant that the rooms having the greatest number of details will be seen last.

Data Sheets

To assist in making notes as the building is being surveyed, and also for the purpose of gathering preliminary information, data sheets have been prepared. These may, in many instances, be placed in the hands of the church authorities of the plant to be measured several days, ten perhaps, in advance of the arrival of the survey committee. Those items involving facts which can be ascertained only by reference to the church records should be checked on such forms so that the answers may be available when the building is being surveyed.

These data sheets have their items arranged in the order in which the items appear in the score-card itself. There are blank spaces for answering the questions which will arise when the scoring and summarization of a plant are being made. It will be found advantageous to fill out carefully all blank spaces in these data sheets.

RECORDING DIMENSIONS

The recorded dimensions and numerical facts called for on the data sheets will be found of particular advantage for the written report on any situation. Often the value of the written discussion on a certain item will be found to rest on the numerical facts. Six-foot flexible rules and fifty-foot steel

tapes should form essential parts of the equipment of the building surveyor.

REPAIRS NEEDED

Space has been assigned on the data sheets for recording items under this heading. A survey should be constructive in nature. Hence suggestions under this heading are especially desirable.

FLOOR PLANS

Provision is made in the data sheets for drawing floor plans which may be used to illustrate clearly any element which it may be desirable to emphasize in the discussion. It is particularly advantageous to show, by means of drawings, locations of exits and fire escapes, arrangements for passing of large groups from the second floor to the open and connections between the church rooms and the religious school rooms. Where printed floor plans of church plants are available it is wise to attach them to the data sheets.

DATA CONCERNING EACH ROOM

It is quite possible to summarize the situation in any plant from the records of certain uniform data for each room, especially for each room used for school purposes. Pages 66 to 70 furnish the space for such records. The rooms are listed in the order in which they appear on the score-card. Familiarity with the score-card is therefore necessary before this page can be used with ease.

DATA SHEETS

CHURCH BUILDING DATA TO BE COLLECTED FOR USE WITH THE SCORE-CARD FOR CITY CHURCH AND RELIGIOUS EDUCATION PLANT

Before the actual scoring is done for a church plant it is essential that complete information be secured of all facts which will influence the judgment of the scorers. In the following pages will be found blanks and forms which have been arranged for the purpose of assisting in the collection of such facts. These forms are used by the scorer while engaged in surveying the plant. They assist in giving a comprehensive idea of the completeness of any facility or equipment provided. Data collected on such forms for a number of church plants will permit of statistical tabulations which are found valuable in analyzing the entire situation with respect to one community.

The forms, it will be seen, follow the score-card outline. They also include space for notation of other important facts, such as cost data, needed repairs and data concerning each room. Space is also provided for the sketching of floor plans where it is thought that such plans will assist scorers in their final report on any single situation.

Date..... Filled out by.....

Name of church..... Denomination.....

City..... County..... State.....

Attached to what other church or churches.....

	Original	First addition	Second addition	Third addition	Total
1. Cost of site.....	$.....	$.....	$.....	$.....	$.....
2. Length of site.....	.....ft.	.....ft.	.....ft.	.....ft.	.....ft.
3. Width of site.....	.....ft.	.....ft.	.....ft.	.....ft.	.....ft.
4. Area of site.....	...sq. ft.	...sq. ft.	...sq. ft.	...sq. ft.	...sq. ft.

	Original	First addition	Second addition	Third addition	Total
5. Cost of main building.	$.....	$.....	$.....	$.....	$.....
6. Year of construction..	.....	.....	.....	.....	.....
7. Length of main building	..... ft.	..... ft.	..... ft.	..... ft.	..... ft.
8. Width of main building	..... ft.	..... ft.	..... ft.	..... ft.	..... ft.
9. Area occupied by main building.....	... sq. ft.	... sq. ft.	... sq. ft.	... sq. ft.	... sq. ft.
10. Chief material used...	.....	.....	.....	.....	.....
11. Number of stories....	.....	.....	.....	.....	.....
12. Cost of 2nd building..	$.....	$.....	$.....	$.....	$.....
13. Year of construction..	.....	.....	.....	.....	.....
14. Length of 2nd building	..... ft.	..... ft.	..... ft.	..... ft.	..... ft.
15. Width of 2nd building.	..... ft.	..... ft.	..... ft.	..... ft.	..... ft.
16. Area occupied by 2nd building.....	... sq. ft.	... sq. ft.	... sq. ft.	... sq. ft.	... sq. ft.
17. Chief material used...	.....	.....	.....	.....	.....
18. Number of stories....	.....	.....	.....	.....	.....
19. Cost of 3rd building..	$.....	$.....	$.....	$.....	$.....
20. Year of construction..	.....	.....	.....	.....	.....
21. Length of 3rd building	..... ft.	..... ft.	..... ft.	..... ft.	..... ft.
22. Width of 3rd building.	..... ft.	..... ft.	..... ft.	..... ft.	..... ft.
23. Area occupied by 3rd building.....	... sq. ft.	... sq. ft.	... sq. ft.	... sq. ft.	... sq. ft.
24. Chief material used...	.....	.....	.....	.....	.....
25. Number of stories....	.....	.....	.....	.....	.....

26. Area occupied by all buildings.....sq. ft. Cost of all bldgs., $.....

27. Evaluation of entire plant (including site), $.....

	Men	Women	Boys (18 or under)	Girls (18 or under)	Total
28. Church membership	.....	.....	.....	.....	.....
29. School enrollment to date	.....	.....	.....	.....	.....

30. Accessibility. Percentage of patrons residing within 1-mile radius.....
From 1- to 2-mile radius..... From 2- to 3-mile radius.....
Above 3 miles from church.....

31. Is immediate environment attractive?.....Sanitary?.....
Remote from fire dangers?..... Quiet?..... Other influencing conditions?.....
.....

32. Percentage of site used for:

Lawns and landscapes	.....%
Buildings	.....%
Recreation	.....%
Gardening	.....%
Cemetery	.....%
Horse sheds or auto parking space	.....%
Dumps or unused section	.....%
Total	.....%

33. Name the kinds of playground apparatus and number of each.....
.....
.....
.....
.....
.....
.....
.....

INTERCHURCH WORLD MOVEMENT SCORE-CARD

EQUIPMENT AND SERVICE DATA FOR EACH BUILDING*

Name of building.....

1. Check the kind of heating system: wood stove.....; coal stove.....; gas stove.....; jacketed heater.....; hot air furnace.....; steam boiler.....; hot water boiler.....

   Is it reported satisfactory?..... By whom?.....

   List the rooms which cannot be satisfactorily heated.....

   .....

   What are the causes of unsatisfactory heating?.....

   .....

   Is thermostatic control provided?.....

   Date of last official boiler inspection.....

2. Check the kind of ventilating system: natural circulation.....; window ventilators.....; gravity system without exhaust accelerators.....; gravity system with exhaust accelerators.....; mechanically furnished fresh air supply.....

   Is the system reported satisfactory?..... By whom?.....

   List the rooms not satisfactorily ventilated.....

   .....

   Has a humidifier been installed?.....

3. List the rooms in which any of the following fire apparatus is found:

   Fire extinguishers.....

   Fire hose.....

   Automatic sprinkler.....

   What type of construction is building? (Use letter in key at bottom of page 53 of STANDARDS FOR CITY CHURCH PLANTS.)

   Basement isolated from first floor.....; basement ceiling fireproof or of fire resistive material.....; heating apparatus is fireproof enclosure.....; combustible and inflammable material stored in building.....

* If the church and school building plant consists of more than one building use one of these forms for each building.

Stairways	Location	Winding or straight	Number of turns	Height of riser	Width of tread	Handrails, none, single or double	Width of stairway	Material	Fireproof enclosure
To basement.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
To basement.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
To basement.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
To 1st floor.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
To 1st floor.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
To 1st floor.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
To 2nd floor	.....	.....	.....	.....	.....	.....	.....	.....	.....
To 2nd floor	.....	.....	.....	.....	.....	.....	.....	.....	.....
To 2nd floor	.....	.....	.....	.....	.....	.....	.....	.....	.....
To 3rd floor	.....	.....	.....	.....	.....	.....	.....	.....	.....
To 3rd floor	.....	.....	.....	.....	.....	.....	.....	.....	.....
To 3rd floor	.....	.....	.....	.....	.....	.....	.....	.....	.....

Maximum capacity of basement..... 1st floor.....

2nd floor..... 3rd floor.....

List all rooms which do not have two ways of egress.....

.....

Has basement an outside exit?.....

List the important locations where doors open inward.....

.....

Are outer doors equipped with panic bolts?.....

Are outside fire escapes provided?.....

Fire gongs?.....

Width of outer doors: (Indicate doors by letters on floor plans.)

A.....; B.....; C.....; D.....; E.....

4. Is cleaning done by brooms or vacuum?.....

What evidences of efficient cleaning services prevail?.....

5. Check type of artificial lighting system used: oil lamps.....; gas.....; electricity.....

Is the lighting direct, indirect, or semi-indirect?.....

In what rooms is lighting reported unsatisfactory?.....

.....

6. In what rooms is telephone connection provided?.....

7. Name locations of drinking fountains.....

.....

Are these fountains sanitary?.....

List locations of toilets for men.....

for women .....

Are toilet paper and towels provided?.....

Is proper seclusion provided?.....

Do sanitary conditions prevail?.....

Are high-grade toilet fixtures installed?.....

Are washbowls provided?.....

Hot and cold water?.....

Are sinks provided in kitchen?..... in workroom?.....

Name any special provisions for bathing furnished.....

.....

8. Are classrooms provided with blackboards?.....

pupils' desks?.....adequate maps?.....teacher's desk?.....

List other classroom equipment provided?.....

.....

BUILDING REPAIRS NEEDED

Name of room or part of building	Repairs needed
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....

NOTES

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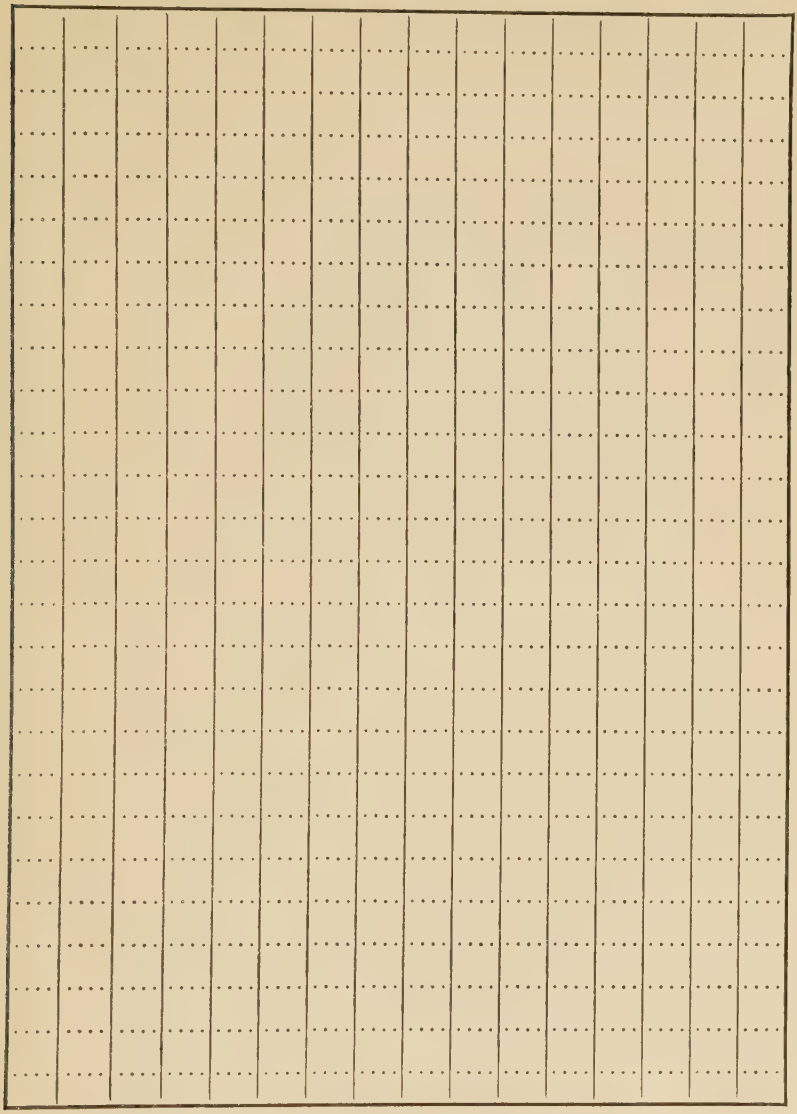
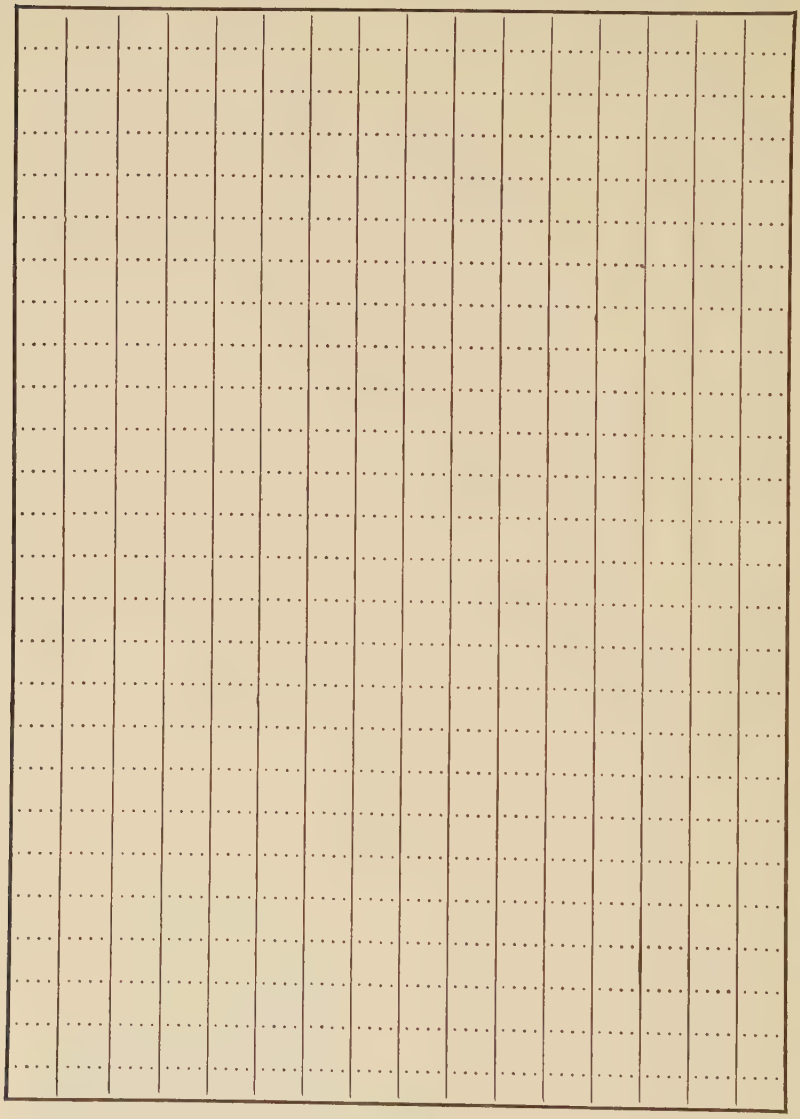
INTERCHURCH WORLD MOVEMENT SCORE-CARD

Draw floor plans of each building. Indicate scale in feet. Designate each floor and each room. Give dimensions wherever possible. Scale:...inch—...feet.



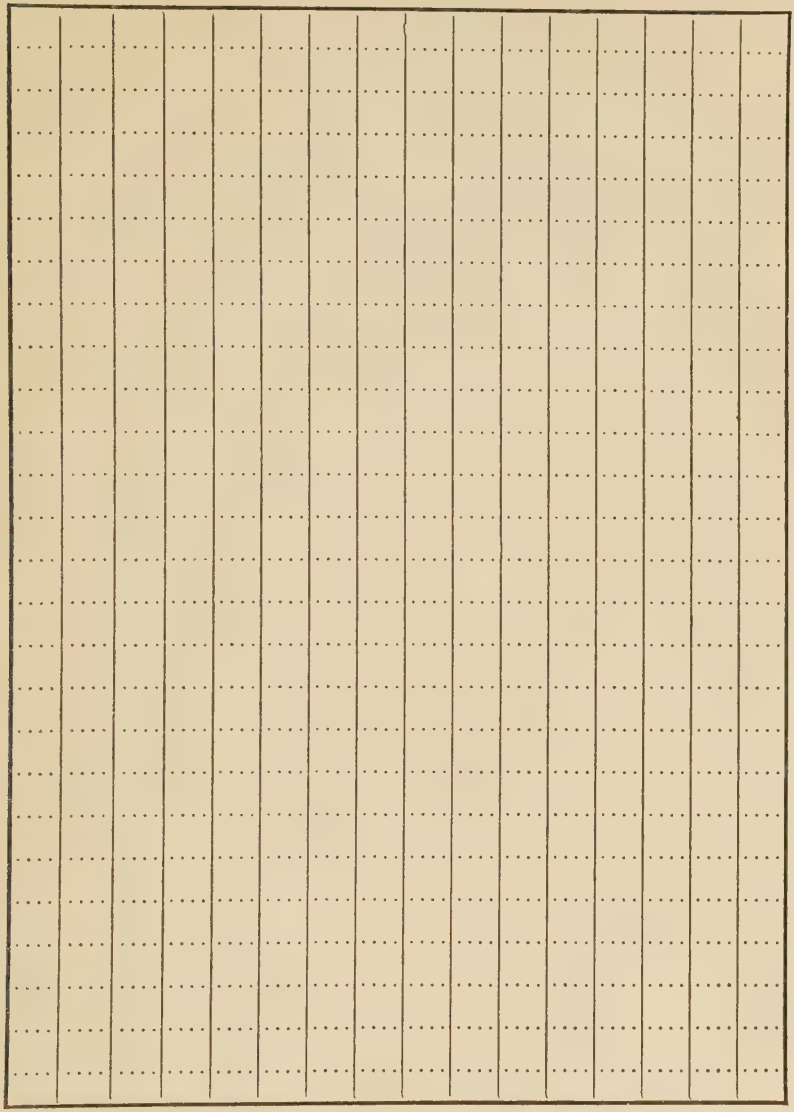
Each side of square may represent 10 ft., 20 ft., etc., as designated above.

Draw floor plans of each building. Indicate scale in feet. Designate each floor and each room. Give dimensions wherever possible. Scale:. . . inch — . . . feet.



Each side of square may represent 10 ft., 20 ft., etc., as designated above.

Draw floor plans of each building. Indicate scale in feet. Designate each floor and each room. Give dimensions wherever possible. Scale: . . . inch — . . . feet.



Each side of square may represent 10 ft., 20 ft., etc., as designated above.

DATA CONCERNING EACH ROOM

Where rooms are used for more than one purpose report it only once and according to its major use

Score-card number	Rooms are arranged in order as they appear on the score-card. (A maximum of rooms are listed in order to care for the largest city church and school plants).	a. Number of room	b. Capacity (Persons accommodated)	c. Dimensions, length, feet	d. Dimensions, width, feet	e. Dimensions, height, feet	f. Floor area, square feet	g. Area per individual of capacity	h. Total cubical contents, cubic feet	i. Cu. ft. per individual of capacity	j. No. of windows at front	k. No. of windows on left	l. No. of windows at rear	m. No. of windows on right	n. Area of windows at front	o. Area of windows on left	p. Area of windows at rear	q. Area of windows on right	r. Total window glass area, sq. feet	s. Ratio of window area to floor area	t. No. of hours used during week	u. No. of people using during week previous to the survey	v. List any other uses made of the room and important fact concerning equipment	Line No.
III H1	Workshop																							1
	Workshop																							2
III H2	Service office																							3
III H3	Fuel room																							4
IV B	Church auditorium																							5
IV B6	Church balcony																							6
IV B11	Choir gallery																							7
IV B12	Choir room																							8
																								9
IV B15	Check room																							10

| | | |

DATA CONCERNING EACH ROOM—*Continued*

Score-card number	Rooms are arranged in order as they appear on the score-card. ——— (A maximum of rooms are listed in order to care for the largest city church and school plants).	a. Number of room	b. Capacity (Persons accommodated)	c. Dimensions, length, feet	d. Dimensions, width, feet	e. Dimensions, height, feet	f. Floor area, square feet	g. Area per individual of capacity	h. Total cubical contents, cubic feet	i. Cu. ft. per individual of capacity	j. No. of windows at front	k. No. of windows on left	l. No. of windows at rear	m. No. of windows on right	n. Area of windows at front	o. Area of windows on left	p. Area of windows at rear	q. Area of windows on right	r. Total window glass area, sq. feet	s. Ratio of window area to floor area	t. No. of hours used during week	u. No. of people using during week previous to the survey	v. List any other uses made of the room and important facts concerning equipment	Line No.
V C1	Senior assembly																							37
V C1	Senior classroom																							38
V C1	Senior classroom																							39
V C1	Senior classroom																							40
V C1	Young people's assembly																							41
V C1	Young people's classroom																							42
V C1	Young people's classroom																							43
V C1	Young people's classroom																							44
V C1	Men's assembly																							45
V C1	Men's classroom																							46
V C1	Men's classroom																							47
V C1	Men's classroom																							48
V C1	Women's assembly																							49
V C1	Women's classroom																							50

		51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76
V C1	Women's classroom																										
V C1	Women's classroom																										
V C1	Teacher training																										
V D	School cloakroom																										
V D	School cloakroom																										
V D	School cloakroom																										
V D	School cloakroom																										
V D	School cloakroom																										
V E	Superintendent's office																										
V E																											
V F	Supply room																										
V F	Supply room																										
V F	Supply room																										
VI A1	Recreation and dining																										
VI A2	Kitchen																										
VI A3	Library and reading room																										
VI B1	Women's and mother's room																										
VI B2	Girls' clubroom																										
VI B2	Girls' clubroom																										
VI B3	Men's clubroom																										
VI B4	Boys' clubroom																										
VI B4	Boys' clubroom																										
VI B5	Nurses' and rest room																										
VI B6	Day nursery room																										
VI B7	Civic center																										
VI B8	Social workers office																										
VI C1	Gymnasium																										

DATA CONCERNING EACH ROOM—*Continued*

Score-card number	Rooms are arranged in order as they appear on the score-card. (A maximum of rooms are listed in order to care for the largest city church and school plants).	a. Number of room	b. Capacity (Persons accommodated)	c. Dimensions, length, feet	d. Dimensions, width, feet	e. Dimensions, height, feet	f. Floor area, square feet	g. Area per individual of capacity	h. Total cubical contents, cubic feet	i. Cu. ft. per individual of capacity	j. No. of windows at front	k. No. of windows on left	l. No. of windows at rear	m. No. of windows on right	n. Area of windows at front	o. Area of windows on left	p. Area of windows at rear	q. Area of windows on right	r. Total window glass area, sq. feet	s. Ratio of window area to floor area	t. No. of hours used during week	u. No. of people using during week previous to the survey	v. List any other uses made of the room and important facts concerning equipment	Line No.
VI C2	Locker room																							77
VI C2	Locker room																							78
VI C3	Showers																							79
VI C3	Showers																							80
VI C4	Swimming pool																							81
VI C5	Handball court																							82
VI C6	Game and Amusement room																							83
VI C7	Bowling alley																							84
VI C8	Other rooms																							85

The Number of Judges

An adequate measure of a church plant demands that at least three competent judges familiar with the standards and skilled in the use of the score-card shall score the plant independently. Measurements made independently by three competent judges should rarely vary by as much as 5 per cent. of the total possible score, and it is not infrequent that the three measurements will lie within a range of 1 per cent. of the total possible score. This approach to uniformity has been found possible in the measurement of public school buildings.

The exact time of the arrival of the judges at the church should be known to the church authorities in order that the custodian of the building may be present to unlock all doors and supply needed information. This matter of detail will save much time, will obviate criticism and insure a feeling of fair play and coöperation.

Technique of Scoring

As one gains skill in the technique of scoring a plant he will develop methods peculiar to himself that will be more satisfactory than any rules of procedure that might be prescribed, nevertheless certain helpful generalizations may be made.

The members of the survey committee will save time and expense and avoid duplication of effort on the part of church authorities by visiting the plant to be scored all at the same time.

Each member of the committee should assume full responsibility for seeing and judging independently every item of the score-card. Psychologically this is more certainly done if each member of the committee goes through the plant alone. This would mean that each member of the committee would be covering a different part of the plant at any one time. It has been found through extensive experience in applying score-cards to buildings that the mere being alone places an urge upon the memory for details that is lacking or confused when the committee members proceed through the plant together.

A further reason for going independently is that judgments

are likely to be influenced by remarks by other members of the group.

When the members of the committee have seen the plant independently they should come together at an appointed place in the building and, independently and without discussion, record their judgments on each item in the blank space provided in column No. 1 opposite the perfect score which is printed on the score-card. The advantage in being together for the final scoring is that questions may be asked as to the presence of certain minor details that may have escaped notice and that certain general questions may be asked of the custodian of the building who ought also to be present.

Having completed the scoring in column No. 1, the sub-totals should then be secured by adding the scores on the individual items under "A," "B," "C," etc., and placing the result in the blank space in column 2 alongside the perfect score. The sub-total for each Roman numeral division should then be secured by adding the scores recorded in column 2 and placing the result in the blank space in column 3 alongside the perfect score. The grand total score on the plant is then secured by adding the scores in column 3.

Each scorer should check his results by totaling the scores recorded in each of the columns 1, 2, and 3. The total should be the same in each case.

Photographs

Pictures should be made of the good and the bad conditions found in each church plant. It will generally be more economical and more satisfactory for the survey committee to make note of the situations that should be photographed and at a later date have one member of the committee visit all the plants, accompanied by a professional photographer, and secure the desired pictures. Photographs of the exteriors should be a part of every survey of a church plant.

Recording the Day's Work

A Survey Committee spending a day in scoring church plants will find it advisable to put the results of its day's work

into the form of a report in the evening. If this precaution is not taken and the committee is responsible for any considerable number of plants the individual characteristics of each will be lost or become confused in the minds of the committee members. This will make an accurate final report difficult if not impossible.

Determination of the Final Score

It has already been indicated that three judges should individually score each plant. The final score for any building is a composite of the scores of these three judges. Table II, page 74, shows how a final score was obtained from the scores of three judges. All the main items of the score-card are shown in this table with each of the scores allotted each item by the judges. To secure the final score to be allotted on any literal subdivision, such as A, B or C under Item I, Site, the median or middle score of the three judges was taken. Thus 45 is the middle of the three scores, 48, 43 and 45 under A, Location. The three median or middle scores have been added to secure the final score on Item I, Site. The middle scores are 45 for A, 25 for B and 25 for C. The final score on Item I, Site, is therefore, 95. In like manner the final scores for each of the other six major subdivisions have been secured.

Derivation of Final Score

Table III will facilitate the derivation of the final score for a plant. Each member of the survey committee having checked his scores of the day for mathematical accuracy should transfer the scores of column 2 and 3 of his score-card to a tabulation sheet similar to Table III reproduced here.

When all scores are recorded in column (1) on Table III for any given church, the median of the three scores on each item A, B, C, etc., should be taken and recorded in column (2). These medians of A, B, C, etc., recorded in column 2 under each item should then be added and recorded in column (3) as the total score for the major items. Totaling col-

umn (3) and recording the result at the bottom gives the total score for the plant.

TABLE II — SHOWING METHOD OF OBTAINING FINAL SCORE FROM THE SCORES OF THREE JUDGES

	First Presbyterian Church				
	scorers' initials				
	E.	*H.*	*G.*	*Medians of A B C, etc.*	*Sum of Medians for Items I to VI*
Item I					95
A	48	43	45	45	
B	24	25	25	25	
C	30	25	25	25	
Item II					94
A	18	18	17	18	
B	55	53	59	55	
C	21	21	21	21	
Item III					71
A	24	18	19	19	
B	14	17	12	14	
C	6	6	5	6	
D	8	9	7	8	
E	7	6	7	7	
F	14	12	10	12	
G	4	5	4	4	
H	1	1	2	1	
Item IV					99
A	14	16	15	15	
B	65	67	58	65	
C	10	9	10	10	
D	3	4	3	3	
E	6	3	7	6	
F	0	0	0	0	
G	0	0	0	0	
Item V					99
A	7	8	8	8	
B	28	24	27	27	
C	46	51	48	48	
D	6	8	6	6	
E	6	6	5	6	
F	4	2	4	4	
Item VI					55
A	23	23	36	23	
B	20	21	38	21	
C	14	11	11	11	
Total	526	512	534	513	513

Table III shows a form arranged so that the final scores for five plants may be assembled on the same *sheet*.

ınts of.....

City State

3. Sum of Medians of A, B, , etc., for I, II, III, etc.	Official Name of Church			2. Medians of A, B, C, etc.	3. Sum of Medians of A, B, C, etc., for I, II, III, etc.	Official Name of Church			2. Medians of A, B C, etc.	3. Sum of Medians of A, B, C, etc., for I, II, III. etc.
	Scorer's Initials or No.					Scorer's Initials or No.				

led in column 2 are totaled by groups for the final score on each major item. The sum of the major item scores thus

..... (Form IV)
State

12	13	14	15	16	17	18	19	20

Chapter VI

THE SURVEY OF THE CHURCH AND RELIGIOUS EDUCATION PLANTS OF A COMMUNITY

Table-Forms

After all the individual church and religious education plants of the community have been scored and the final scores obtained from the three scorers as described in the preceding chapter, it is then possible to make the study of the building situation for the entire community. In many ways this view of the entire community will be largely influenced by several particular churches which are either particularly good or conspicuously inadequate. Often the real situation, in other words the situation existing in a majority of the churches, is not revealed unless it is shown by several effective tables or easily read charts.

Much care must be exercised by the surveyors in preparing this section of their report, because it is very easy to create false impressions, arouse local jealousies, and engender opposition to the work being undertaken if the statistics used in this section are not accurately handled. As a means of safeguarding against this danger, a number of forms for tables and charts which have been found to be highly satisfactory in other surveys are presented in this chapter; and it is strongly recommended that the surveyor make use of them. If these table-forms are used, they will insure a more uniform interpretation of local conditions and will very greatly facilitate the assembling of the results of community surveys into tables showing the situation in the state and the nation.

Assembling Scores of a City's Church Plants

After the final scores are secured and recorded on Table III for the individual church plants, it is desirable that the final median scores for the major items and the literal subdivisions be copied from columns 3 and 2 of Table III to a column of Table IV shown on page 75, and with the name of the church written at the head of the column.

If more than twenty buildings are to be recorded, it is desirable that two sheets of Table IV be pasted together since this becomes a table of reference from which most of the other tables are taken. The value of this table is that it gives the scores for all the churches on the major items and the literal subdivision in such a way that the scores for any item are in a horizontal column and hence readily accessible. This table is too large and involved to be readily interpreted or to show clearly the situation in the community. Several smaller forms are more desirable for this purpose. Forms for these purposes will be given and described; and, as the situation demands, any or all of them may be used.

Means of Showing Groups and Tendencies

A distribution made upon Table V, which appears on page 77, not only shows the median adequacy of the church plants, and the range of variation from that median, but it also shows how the score-card tends to separate church plants roughly into groups.

Table V is also very convenient for showing the general situation in several communities. The number of columns may be increased to equal the number of communities to be compared and each column headed with the name of the city or county which it represents.

Another useful table to show the total situation for any desired items is given in Table VI, on page 78, showing the number of churches which fall within each quartile of the possible score in the items considered.

The value of this table is that it may be expanded or contracted to include whatever items are desired. Another value is

Table V.—A Quartile distribution of the Total Scores of ..... (Give Number) Church and Religious Education Plants of ..... (City and State) in Intervals of 50 Points.

Possible score of 1,000 in intervals of 50 points.	Number of Church Plants receiving a total score within each interval.
0– 49	
50– 99	
100– 149	
150– 199	
200– 249	
250– 299	
300– 349	
350– 399	
400– 449	
450– 499	
500– 549	
550– 599	
600– 649	
650– 699	
700– 749	
750– 799	
800– 849	
850– 899	
900– 949	
950–1000	
Total Number of Churches	
25 Percentile	
Median	
75 Percentile	

Table VI.—A Table Showing the Degree of Adequacy in the Provision for Certain Items of the Score-Card of ..... (Give Number) Church and Religious Education Plants of ..... (City and State) as Indicated by the Per Cent. of the Total Possible Score Received for Those Items.

Items Considered	Number and Per Cent. of Plants whose Scores Fall in each quartile of the possible score.							
	0-25 Per Cent.		26-50 Per Cent.		51-75 Per Cent.		76-100 Per Cent.	
	Number of Plants	Per Cent. of Plants	Number of Plants	Per Cent. of Plants	Number of Plants	Per Cent. of Plants	Number of Plants	Per Cent. of Plants

Table VII.—A Table Showing the Number and Per Cent. of the ..... (Give Number) Church and Religious Education Plants of ..... (City and State) in which Certain Stated Conditions are Found.

Item or Condition	Number of Buildings in which item or condition is found.	Per Cent. of Buildings in which item or condition is found.

that it makes an unambiguous and convincing statement regarding the convenience of arrangement of the rooms, or of such facts as, for example, the following: "15 out of 18 churches surveyed received less than 25 per cent. of the possible score on fire protection."

Yet another table for showing the general situation in a community is illustrated in Table VII, shown on page 79, which lists a number of facts or standards about church plants and then gives the actual number of buildings in which those conditions are found or those standards met, and the per cent. of the whole number of buildings in each case. This table is very elastic in its contents and can be made to show the number and per cent. of churches that meet a required standard, that violate a given law of fire protection, that neglect certain principles of classroom lighting, that provide rooms for certain specified purposes or in which this or that undesirable feature is present. This table can easily be expanded to include the statement of conditions in several communities by increasing the number of double columns for the number and per cent. of buildings and by labeling each double column with the name of the city represented.

Perhaps the most useful method of comparing the scores of the different churches in any city is by means of a table which separates the total situation into smaller units. It is then possible by the double process of ranking [1] the churches scored and by showing their actual scores in comparison with the maximum score obtainable for that item to direct attention more forcibly to specific needs.

Table VIII, shown on page 82, indicates the most desirable way of presenting this material for the total scores and the scores on the six major sub-items. The plants are ranked only according to their total scores, but these total scores are broken up into the major sub-divisions and are compared with the

[1] In ranking churches on any item it is customary, where two or more churches receive the same score, to average the ranks which they would have received, if ranked consecutively, and give each that average rank. For example, if two buildings each score 560 points, and occupy the 8th and 9th places, the 8 and 9 are added, divided by the number receiving the same score, viz., 2, and each church given the rank of 8½.

maximum possible score for each item. In such a table it is possible to determine the major item or items which largely control the total score received by a particular church plant and which in turn determine its relative position among the other plants.

It is much more clearly realized first, that the total score is essentially the sum of the scores on the six main items of the score-card; and, second, that there is much irregularity in the scores of the various items if the data contained in the above table are put in graphic form. To do this effectively it is necessary to divide the chart and have the lower chart show the total situation broken up into its determining sub-divisions. Such a chart form is shown in Chart I.

The names of the churches may be carefully lettered in and small vertical lines may be drawn to indicate the distance on each bar that is to be blackened. This chart need not be completed at the time of the survey unless it is desired to leave a copy with the local church survey committee in which case it may be filled in very rapidly from the figures made on Table VIII: this same policy can be followed in describing the situation as shown by a detailed study of the six major items considered in the score-card. By directing attention to the scores allotted to the six major items and to the principal sub-divisions of each, it is possible to get a much more accurate idea of the real situation. From the tables and charts showing these facts it is possible to locate the factors which determine the score for that building. For example a given church may receive a relatively low score for its site. An examination of the table which gives the total score for site with its three main subdivisions will show that the score is very low on the points of "location" and "size and form." A very low score for Service Systems may be shown to be due almost entirely to a faulty heating system and an entirely inadequate provision for protection against fire. It is also profitable to be able to show that certain churches receive low scores because of insufficient provision in all of the items and that other churches have their scores lowered because of their almost complete failure to make

TABLE VIII — ..... (No. of Churches) CHURCH AND RELIGIOUS EDUCATION PLANTS OF ....., ... (City) (State)

Arranged in Order of Rank for total Scores Allotted

Showing distributed scores on the main items of the score-card as compared with the total possible score for each item

Churches Scored	Rank on Basis of Total Scores Allotted to Entire Plant	Maximum Possible Score and Allotted Scores	Sub-Items Maximum Possible Score and Allotted Scores					
			I Site	II Building	III Service Systems	IV Church Rooms	V Religious School Rooms	VI Community Service Rooms
		1,000	130	150	160	170	200	190
.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....
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.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....
Maximum Possible Score..	.....	1,000	130	150	160	170	200	190

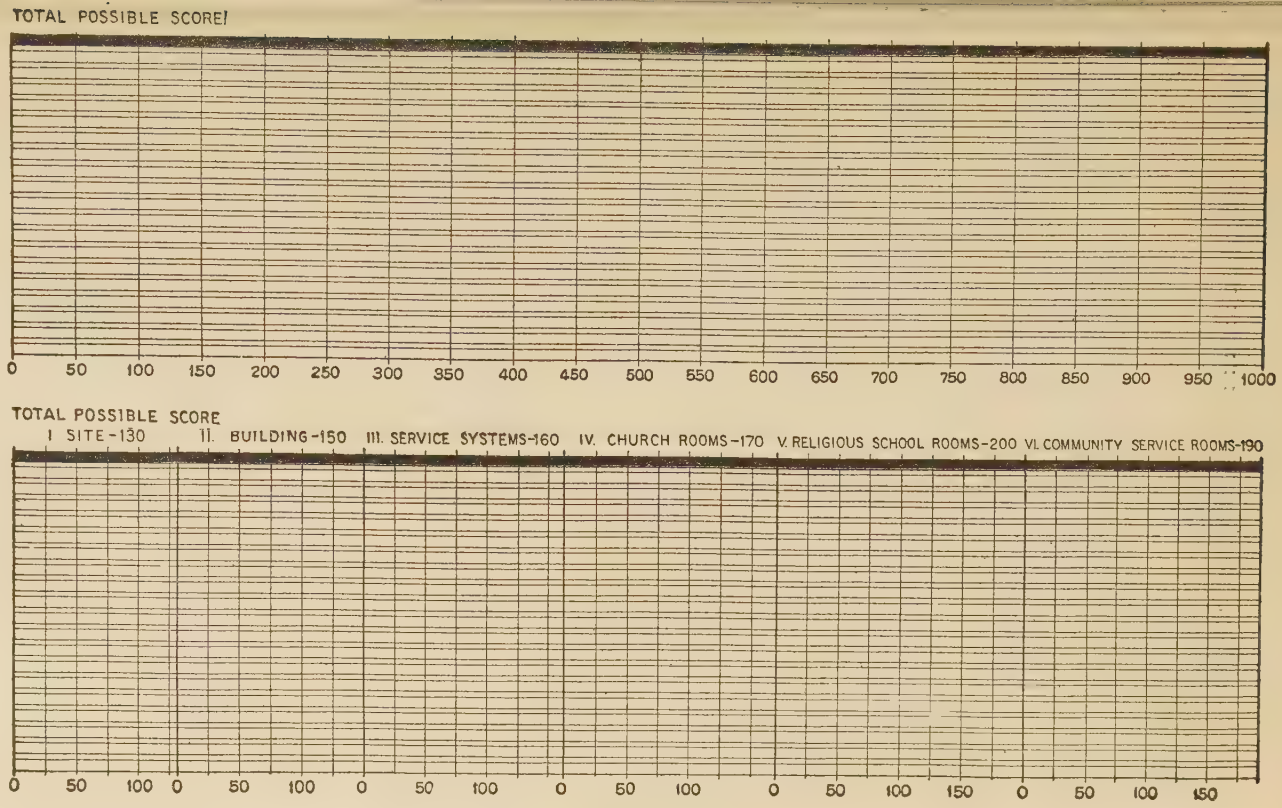

TOTAL POSSIBLE SCORE!
0 50 100 150 200 250 300 350 400 450 500 550 600 650 700 750 800 850 900 950 1000
TOTAL POSSIBLE SCORE
I SITE-130
II. BUILDING-150
III. SERVICE SYSTEMS-160
IV. CHURCH ROOMS-170
V. RELIGIOUS SCHOOL ROOMS-200
VI. COMMUNITY SERVICE ROOMS-190
0 50 100 0 50 100 0 50 100 0 50 100 0 50 100 150 0 50 100 150

CHART I — TOTAL SCORES

..... CHURCH AND RELIGIOUS EDUCATION PLANTS OF ....., ...
(No. of Churches) (City) (State)

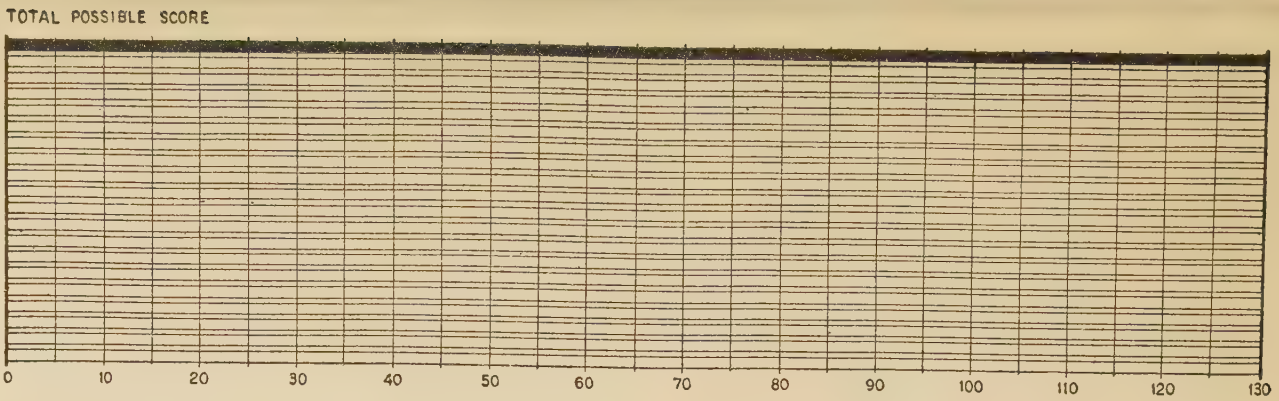
Ranked in order of the total scores allotted on a 1,000 point score-card
The lower charts show the upper chart subdivided into the six main divisions of the scores

TABLE IX—..... (No. of Churches) CHURCH AND RELIGIOUS EDUCATION PLANTS OF ....., ... (City) (State)

Arranged in order of Rank for Total Scores Allotted on Item I—Site

Showing distributed scores on the major subdivision of this item as compared with the total possible score for each subdivision

Churches Scored	Rank on Basis of Scores Allotted on Item I	Maximum Possible Score and Allotted Scores	Sub-Items Maximum Possible Score and Allotted Scores		
			A Location	B Nature and Condition	C Size and Form
		130	55	30	45
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
Maximum Possible Score.....	.....	130	55	30	45



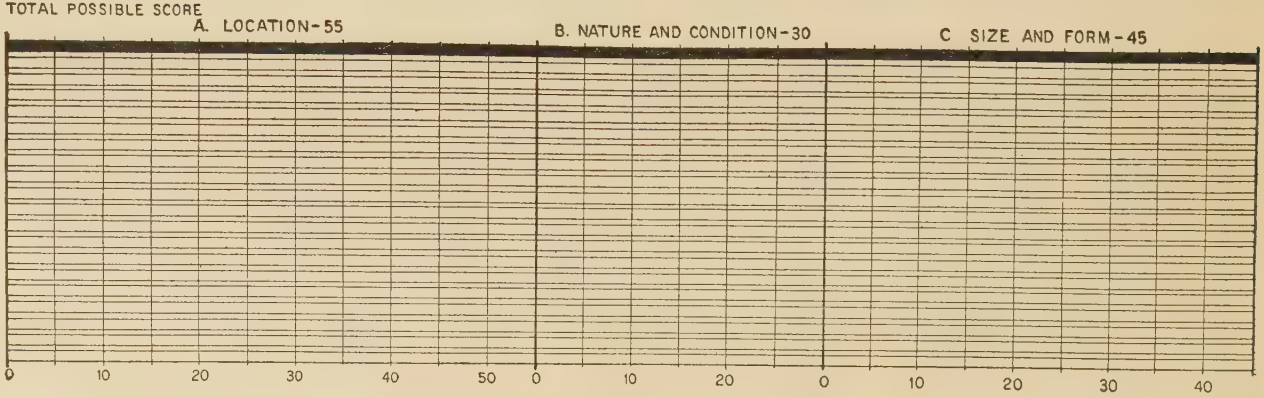


CHART II — SITE

..... CHURCH AND RELIGIOUS EDUCATION PLANTS OF ....., ...
(No. of Churches) (City) (State)

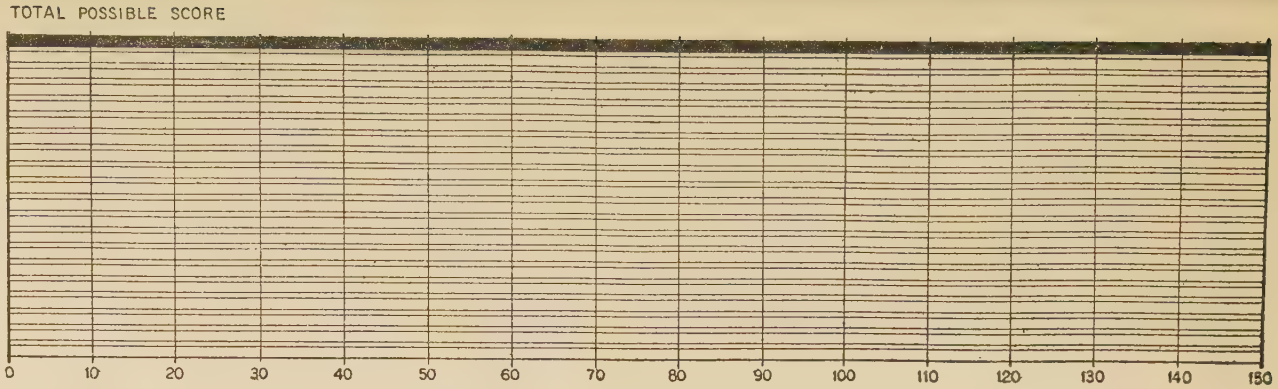
Ranked in order of total scores allotted on Item I — Site
The lower charts show the upper chart divided according to the major subdivisions of the item — Site

TABLE X — ..... (No. of Churches) CHURCH AND RELIGIOUS EDUCATION PLANTS OF ....., ... (City) (State)

Arranged in Order of Rank for Total Scores Allotted on Item II — Buildings

Showing distributed scores on the major subdivision of this item as compared with the total possible score for each subdivision

Churches Scored	Rank on Basis of Scores Allotted on Item II	Maximum Possible Score and Allotted Scores	Sub-Items Maximum Possible Score and Allotted Scores		
			A Placement	B Gross Structure	C Internal Structure
		150	25	75	50
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
Maximum Possible Score.....	.....	150	25	75	50



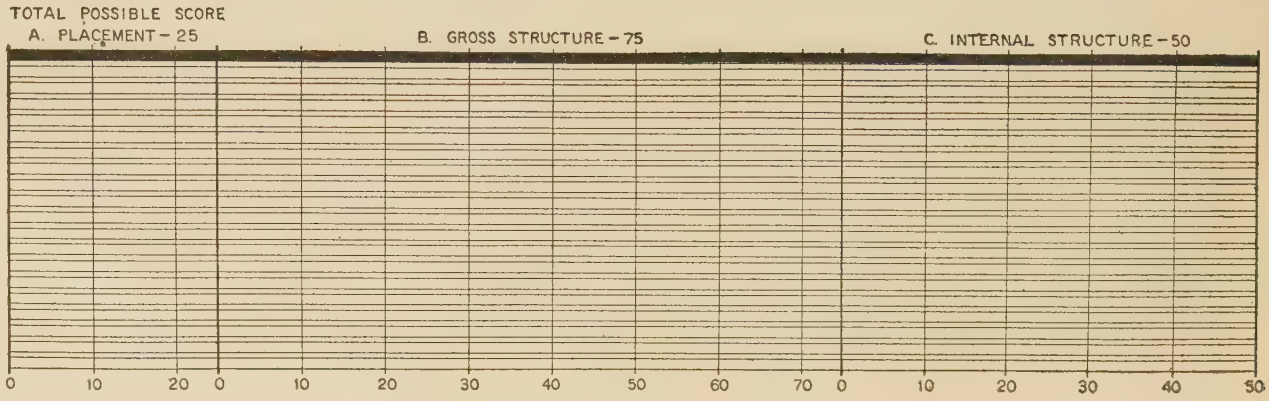


CHART III — BUILDINGS

..... (No. of Churches) CHURCH AND RELIGIOUS EDUCATION PLANTS OF ....., ... (City) (State)

Ranked in order of the total scores allotted on Item II — Building or Buildings

The lower charts show the upper chart divided according to the major subdivisions of the item — Building or Buildings

TABLE XI — ..... (No. of Churches) CHURCH AND RELIGIOUS EDUCATION PLANTS OF ....., ... (City) (State)

Arranged in Order of Rank for Total Scores Allotted on Item III — Service Systems

Showing distributed scores on the major subdivisions of this item as compared with the total possible score for each subdivision

Churches Scored	Rank on Basis of Allotted Scores on This Item	Maximum Possible Score and Allotted Scores	Sub-Items Maximum Possible Score and Allotted Score							
			A Heating and Ventilation	B Fire Protection	C Cleaning	D Artificial Lighting	E Water Supply	F Toilet System	G Other Service Systems	H Service Rooms
		160	40	40	10	15	15	25	10	5
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Maximum Possible Score.....	.....	160	40	40	10	15	15	25	10	5

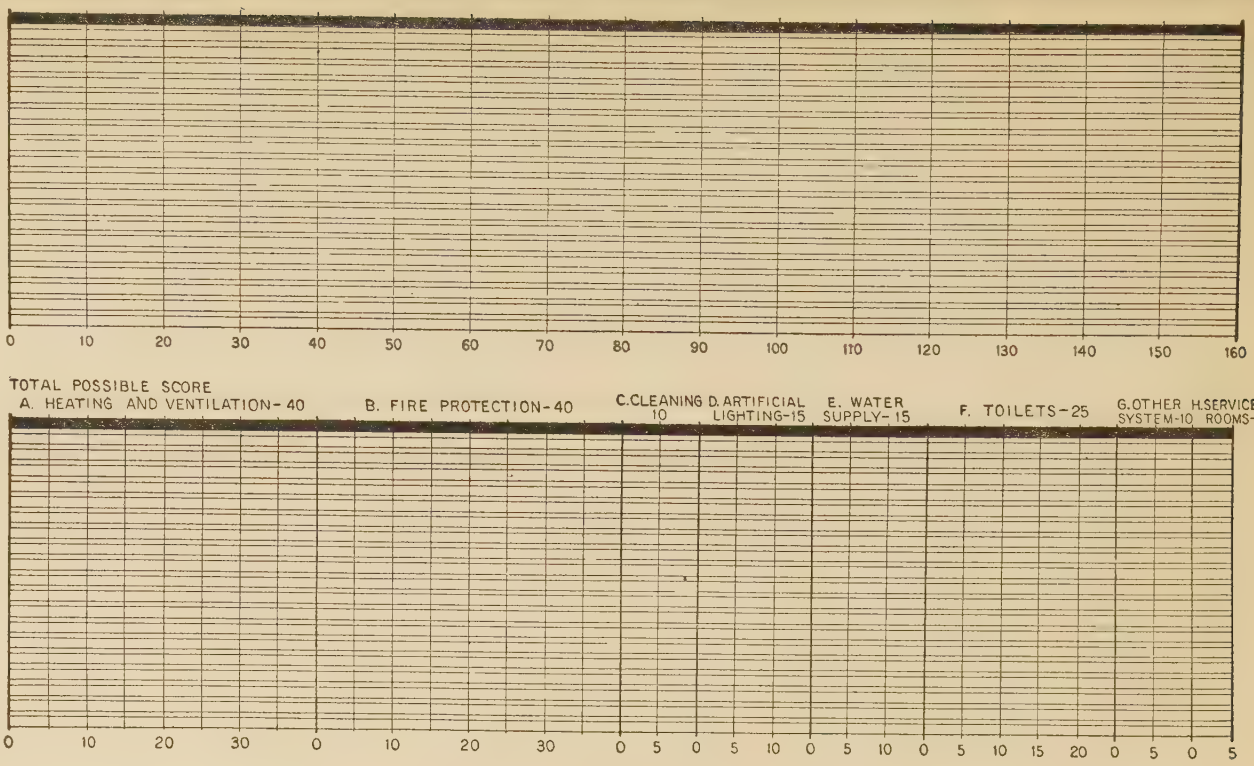

TOTAL POSSIBLE SCORE
0 10 20 30 40 50 60 70 80 90 100 110 120 130 140 150 160
TOTAL POSSIBLE SCORE
A. HEATING AND VENTILATION-40
B. FIRE PROTECTION-40
C.CLEANING 10
D.ARTIFICIAL LIGHTING-15
E. WATER SUPPLY-15
F. TOILETS-25
G.OTHER H.SERVICE SYSTEM-10 ROOMS-5
0 10 20 30 0 10 20 30 0 5 0 5 10 0 5 10 0 5 10 15 20 0 5 0 5

CHART IV

..... (No. of Churches) CHURCH AND RELIGIOUS EDUCATION PLANTS OF ....., ... (City) (State)

Ranked in order of the total scores allotted on Item III — Service Systems.
The lower charts show the upper chart divided according to the major subdivisions of the item—Service Systems.

TABLE XII — ..... (No. of Churches) CHURCH AND RELIGIOUS EDUCATION PLANTS OF ....., ... (City) (State)

Arranged in Order of Rank for Total Scores Allotted on Item IV — Church Rooms

Showing distributed scores on the major subdivision of this item as compared with the total possible score for each subdivision

Churches Scored	Rank on Basis of Scores Allotted to Item IV	Maximum Possible Score and Allotted Scores	Sub-Items Maximum Possible Score and Allotted Scores						
			A Convenience and Arrangement	B Auditorium	C Chapel or Small Assembly	D Parlor and Church Board Room	E Church Office	F Pastor's Study	G Church Vault
		170	25	95	15	5	10	15	5
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
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.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Maximum Possible Score.....		170	25	95	15	5	10	15	5

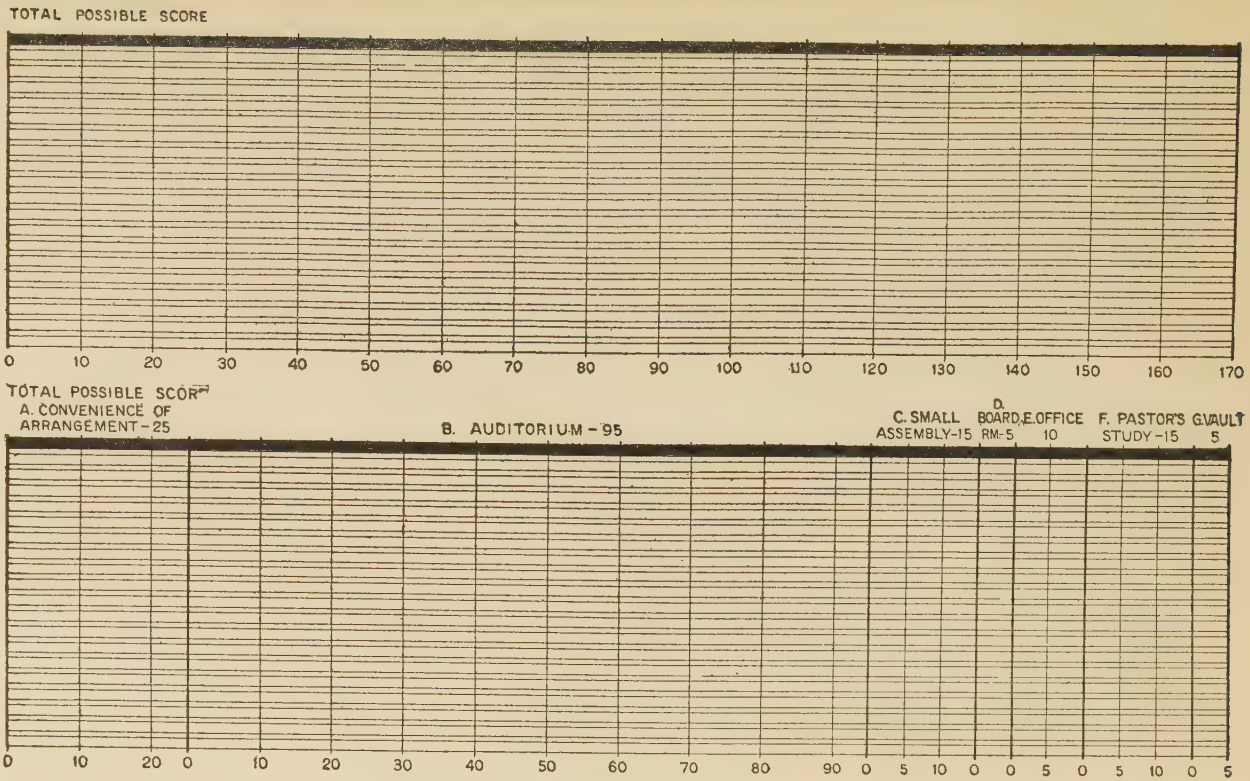
TOTAL POSSIBLE SCORE
0 10 20 30 40 50 60 70 80 90 100 110 120 130 140 150 160 170
TOTAL POSSIBLE SCORE
A. CONVENIENCE OF ARRANGEMENT - 25
B. AUDITORIUM - 95
C. SMALL ASSEMBLY-15
D. BOARD RM-5
E. OFFICE 10
F. PASTOR'S STUDY-15
G. VAULT 5
0 10 20 0 10 20 30 40 50 60 70 80 90 0 5 10 0 0 5 0 5 10 0 5

CHART V — CHURCH ROOMS

..... CHURCH AND RELIGIOUS EDUCATION PLANTS OF ....., ...
(No. of Churches) (City) (State)

Ranked in order of total scores allotted on Item IV — Church Rooms
The lower charts show the upper chart divided according to the major subdivisions of the item—Church Rooms

TABLE XIII — ..... (No. of Churches) CHURCH AND RELIGIOUS EDUCATION PLANTS OF ....., ... (City) (State)

Arranged in Order of Rank for Total Scores Allotted on Item V — Religious School Rooms

Showing distributed scores on the major subdivision of this item as compared with the total possible score for each subdivision

Churches Scored	Rank on Basis of Scores Allotted to Item V	Maximum Possible Score and Allotted Scores	Sub-Items Maximum Possible Score and Allotted Scores						
			A Location and Connection	B Assembly Room	C Class Rooms	D Cloak Rooms Wardrobes	E Superintendent's Office	F Shops and Laboratories	G Supply Rooms
		200	15	55	90	15	10	10	5
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
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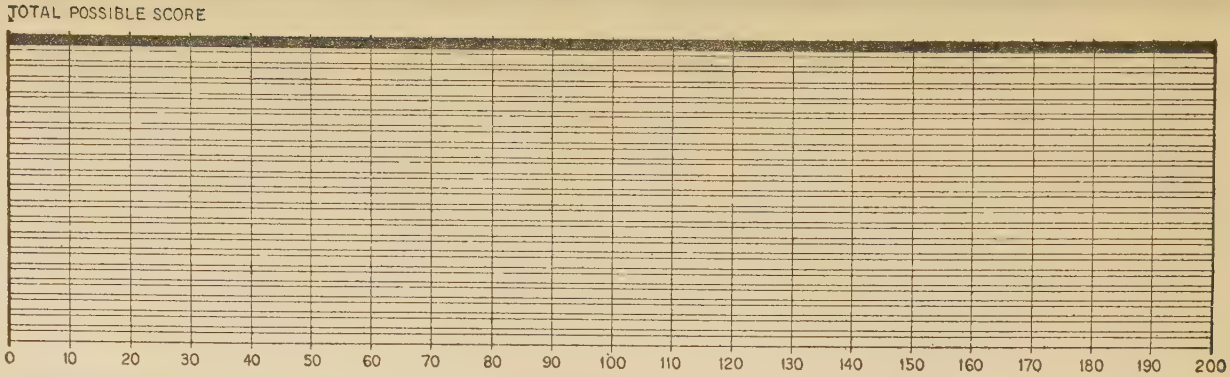
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Maximum Possible Score.	.....	200	15	55	90	15	10	10	5



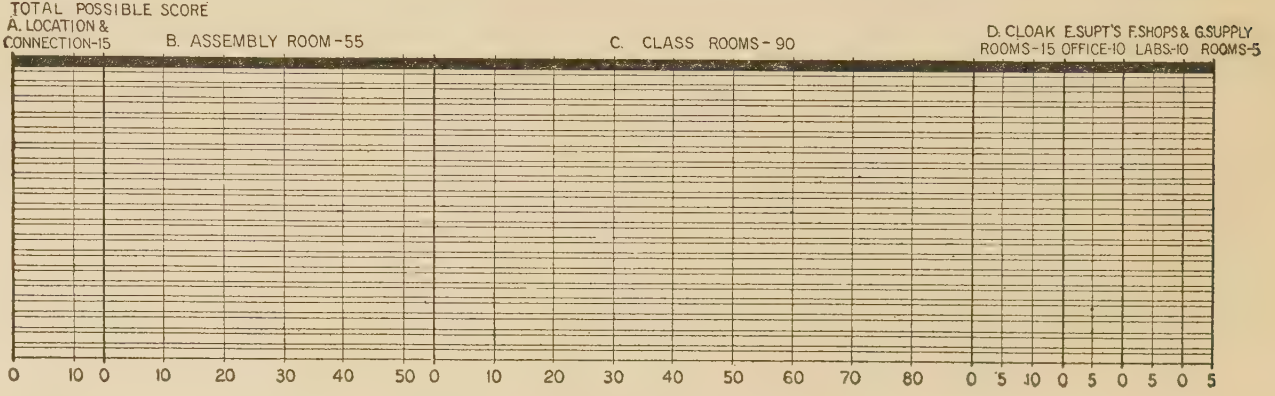

TOTAL POSSIBLE SCORE
A. LOCATION & CONNECTION-15
B. ASSEMBLY ROOM-55
C. CLASS ROOMS-90
D. CLOAK ROOMS-15
E. SUPT'S OFFICE-10
F. SHOPS & LABS-10
G. SUPPLY ROOMS-5
0 10 0 10 20 30 40 50 0 10 20 30 40 50 60 70 80 0 5 10 0 5 0 5 0 5

CHART VI — RELIGIOUS SCHOOL ROOMS

..... CHURCH AND RELIGIOUS EDUCATION PLANTS OF ....., ...
(No. of Churches) (City) (State)

Ranked in order of the total scores allotted on Item V — Religious School Rooms
The lower charts show the upper chart divided according to the major subdivisions of the item — Religious School Rooms

TABLE XIV — ..... (No. of Churches) CHURCH AND RELIGIOUS EDUCATION PLANTS OF ....., ... (City) (State)

Arranged in Order of Rank for Total Scores Allotted on Item VI — Community Service Rooms

Showing distributed scores on the major subdivisions in this item as compared with the total possible score for each subdivision

Churches Scored	Rank on Basis of Scores Allotted on Item VI	Maximum Possible Score and Allotted Scores	Sub-Items Maximum Possible Score and Allotted Scores		
			A Rooms for General Use	B Rooms for Social Service	C Rooms for Recreation and Athletics
		190	55	70	60
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....
Maximum Possible Score.....	.....	190	55	70	60

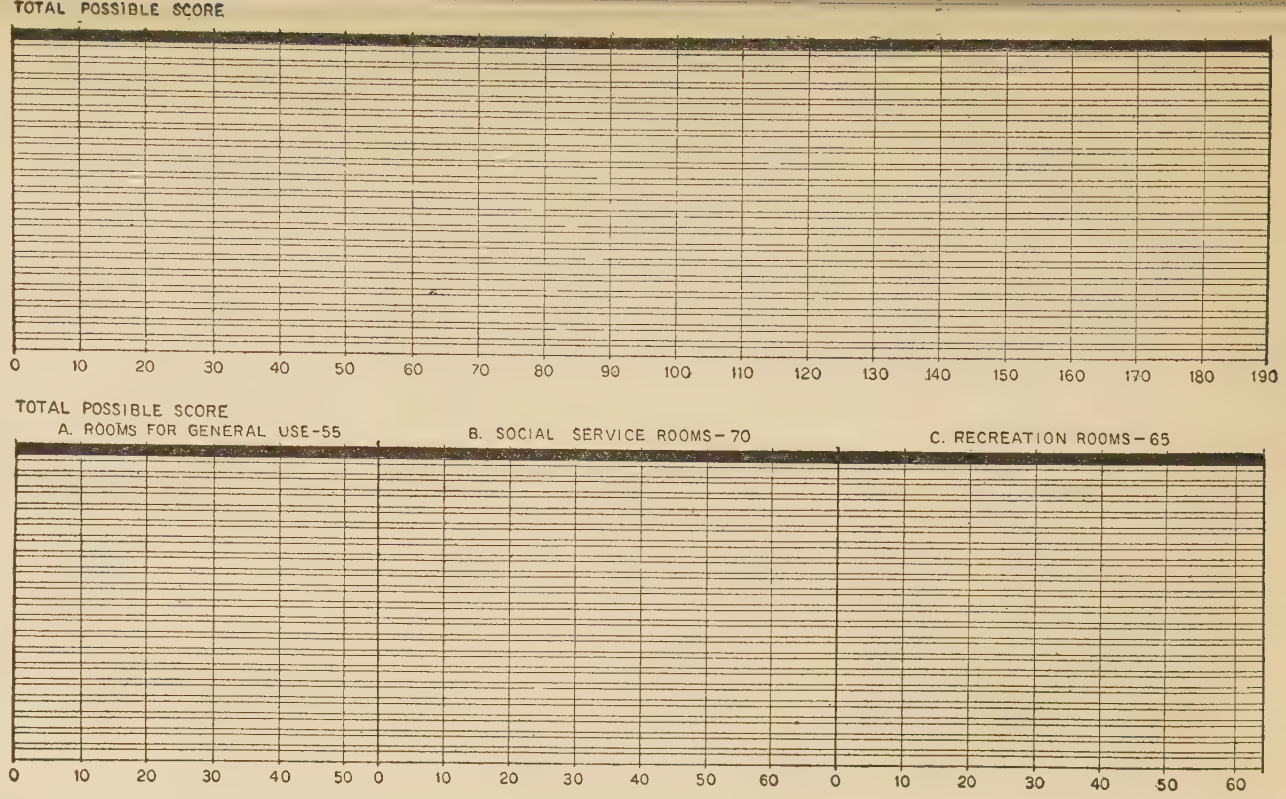


CHART VII

..... (No. of Churches) CHURCH AND RELIGIOUS EDUCATION PLANTS OF ....., ... (City) (State)

Ranked in order of the total scores allotted on Item VI—Community Service Rooms
The lower charts show the upper chart divided according to the major subdivisions of the item—
Community Service Rooms

provision for religious education rooms or community service rooms.

The foregoing series of forms should be used in making the tables and charts for a detailed presentation of the facts concerning the six major items. Use Table IX and Chart II for Site; Table X and Chart III for Building or Buildings; Table XI and Chart IV for Service Systems; Table XII and Chart V for Church Rooms; Table XIII and Chart VI for Religious School Rooms, and Table XIV and Chart VII for Community Service Rooms.

Importance and Use of Pictures in Report

Facts of the above tables and charts should be discussed at length and to the degree that the facts in the individual cases seem to justify. Statements made and arguments presented should be strengthened at every point when possible by reference to pictures illustrating the condition under discussion. Pictures should all be numbered and referred to by number and page. In this manner the same picture may be used to illustrate several items in different sections of the score-card. Every picture should be carefully labeled on the back in order that it may at any time be identified.

Necessity of Accurate First-Hand Information

It is absolutely necessary that descriptions of the situations shown in the above tables shall be completed before the survey team leaves the community. Even outstanding features of the church building situation in a given city will become confused as other situations are surveyed. It is virtually impossible accurately and impartially to describe a situation if the work is put off until after other situations have been surveyed. It is therefore imperative that all criticisms, and constructive recommendations should be made while the surveyors are on the ground and are able to verify any points which may arise. Surveyors should always be conscious of the fact that small errors and misstatements may not make a serious change in the total

state or national situation but that they are very readily noticed by the members of the churches, about which the misstatement is made; and further that when noticed they are sure to be greatly magnified. Often these small points will be made the basis of opposition to the work of the survey and to any program which it may be desirable to promote.

The utmost accuracy and fairness of statement should be striven for at all times by the surveyors.

TABLE XV. CHECKING LIST FOR THE EQUIPMENT OF A SURVEY TEAM OF THREE MEN AND A STENOGRAPHER

The following list of supplies should be used by the leader of a building survey team as a checking list in order that he may have all necessary materials when he needs them. When he finds that other items are needed he should add them to his list in order that all unnecessary delays for the team may be avoided.

It is always best to have a few extra blanks of each kind to provide for mistakes and for samples to be left with the local church officials.

If it is the policy to leave a carbon report of the survey with each community, the number of forms between IV and XXI inclusive should be doubled.

1. Clip Board or writing surface. One each
2. Flexible 6′ rule. One each
3. 50′ steel tape. One for team
4. Photometer. One for team
5. Sling psychrometer. One for team
6. Anemometer. One for team.
7. Pocket flash light. One each
8. Typewriter. One for team
9. Compass. One each
10. Mechanical drawing set, small drawing board and T square. One for team
11. Camera, tripod, flash outfit and films. One for team

12. Supplies.
   (1) Typewriter paper and carbons, clips, rubber bands, folders, etc.
   (2) Quadruled drawing and charting material.
   (3) Tabulating blanks.

a.	Table—Form I	Three for each church to be scored plus extras as samples.
b.	" " II	Four for each church to be scored.
c.	" " III	One for every five churches.
d.	" " IV	One for every twenty churches or each community of fewer plants.
e.	" " V	One for each Community.
f.	" " VI	" " " "
g.	" "VII	" " " "
h.	" "VIII	One for every 20 churches or for each community of fewer plants.
i.	Chart I	One for every 20 churches or for each community of fewer plants.
j.	Table—Form IX	One for every 20 churches or for each community of fewer plants.
k.	Chart II	One for every 20 churches or for each community of fewer plants.
l.	Table—Form X	One for every 20 churches or for each community of fewer plants.
m.	Chart III	One for every 20 churches or for each community of fewer plants.
n.	Table—FormXI	One for every 20 churches or for each community of fewer plants.
o.	Chart IV	One for every 20 churches or for each community of fewer plants.
p.	Table—FormXII	One for every 20 churches or for each community of fewer plants.
q.	Chart V	One for every 20 churches or for each community of fewer plants.
r.	Table—FormXIII	One for every 20 churches or for each community of fewer plants.
s.	Chart VI	One for every 20 churches or for each community of fewer plants.

t. Table—Form	XIV	One for every 20 churches or for each community of fewer plants.
u. Chart	VII	One for every 20 churches or for each community of fewer plants.

PART THREE: MEASURING THE MERIT OF TEXTBOOKS

BY

CHARLES CLINTON PETERS

OUTLINE

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III. The Scale Values
IV. Using the Scale
V. Order of Merit of Primary Lesson Plans
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CHAPTER XI: TEACHING-HELPS IN THE BOOK AS A WHOLE

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(a) For Primary Grades
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(b) Immediate and Ultimate Aims
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(e) Difference Between Pupils' and Teachers' Aims
(f) The Preparatory Step
(g) Following and Clinching Aims
(h) Aims in Our Lesson Plans
II. Questioning
(a) Importance of Questioning
(b) Questions in Church School Textbooks
(c) Characteristics of Good Questions
(1) Devices for Holding Attention
(2) Bad Mannerisms to Be Avoided
(d) Purposes of Questioning
(e) The Wording of Questions
(f) Questions in Our Lesson Plans
III. Lesson Planning
(a) Importance of Lesson Planning
(b) What Preparation Involves
(c) The Form of a Lesson Plan

(d) Advantage of the Double-Column Form
(e) Contents of a Lesson Plan
(f) The Textbook and Model Lesson Plans
IV. Types of Organization of Lessons
(a) Introduction
(b) The Story-Borne Lesson
(c) The Recitation
(d) The Inductive Lesson
(e) The Problem-Solving Lesson
(f) The Project Lesson
(g) The Dramatized Lesson
V. Control of Study
(a) The Assignment and Home Study
(b) The Technique of the Assignment
(c) Conclusions on Assignment
(d) Supervised Study in Class
(e) Use of the Period
VI. Providing for the Functioning of Instruction
VII. The Review

PART THREE: MEASURING THE MERIT OF TEXTBOOKS

Chapter VII

THE SCORE-CARD FOR MEASURING THE MERITS OF CHURCH SCHOOL TEXTBOOKS

Scientific Measurement Versus Empirical Estimate

The term "scientific" has come to refer to a *method* of procedure rather than to pertinence to any particular division of learning. The term can be applied to a treatment of art, or of social relations, or of education just as well as to a treatment of the laws of the physical world. One's method is scientific whenever it is systematic, objective, and impersonal, and it is unscientific whenever it is subjective, casual, and open to the influence of the personal equation. We trust scientific measurement in any field because, if it really is what it purports to be, it assures us the same results no matter who the investigator; since the method leaves no room for such a one's personal predilections to enter and wield an influence. We distrust empirical estimates because we can never be sure but that the next reporter will greatly modify, or even reverse, them; since the unconscious biases of any observer are always so large a factor in coloring free interpretations.

Recent Use of Score-Cards

Scientific method was employed first in the realms of physics and mathematics. In these it was easiest to use measuring instruments—the ruler, the scales, the system of abstract num-

bers, the clock—and through these to hold the investigator to the objective evidence. But, as time went on, ways were found for extending these tools into other fields, so that the realm of science steadily widened. We have learned to treat analytically and statistically—and hence more objectively—the material of biology, of psychology, of sociology, of education, of economics, and in fact of nearly every other phase of human interest.

One of our recent devices for assisting analysis in certain fields is the *score-card*. This is nothing more than a systematic enumeration of the elements that make up any whole, so that in passing judgment on this whole one may have his attention directed to every significant feature that enters into it. For a long time—if not always—score-cards of some sort have been in use. The factory inspector's blank, the reports sent by medical examiners to insurance companies, and even the application for a marriage license, are in a sense score-cards; for they are analytic schemes for directing attention to all the critical features of the object under scrutiny.

The possibilities of a systematically constructed score-card for pedagogical purposes were first exploited in the measuring of the merit of teachers. It used to be, and to a considerable extent still is, the custom of superintendents and inspectors of teaching to pass judgment on the work of a teacher on the basis of general impression. In 1910 Professor Edward C. Elliot proposed that we analyze this lump merit into its several elements and pass judgment on each of these elements in turn, so that the total evaluation of the teacher would be the sum of these many specific evaluations. Accordingly he drew up an outline containing thirty items of merit, grouped under seven headings—such items as the following: health, voice, personal habits, self control, optimism and enthusiasm, sense of humor, executive capacity, professional attitudes and interests, instructional skill, stimulation of individuals and community, etc. Since that day many score-cards have been devised for measuring teaching merit, among them some very excellent ones. Following the analogy of these teacher-merit score-cards, a number of such helps have been worked out for

other fields within the past few years—a score-card for measuring school buildings, by Strayer and Engelhardt; for measuring church plants, by Engelhardt and Evenden; for measuring playground equipment, by Rapeer; for studying the health of school children, by Terman, etc. In the earlier score-cards the items were either regarded as all of equal importance or were assigned arbitrary weightings. But in a number of recent ones weightings have been assigned by consensus of judgment of a considerable number of experts in the field to which the card applies.

Value of a Score-Card

There are two ways in which a score-card tends to make estimates more reliable. On the one hand it forces the investigator to explore every relevant phase of the situation. If an inspector of teaching makes his evaluations without such a card, he is likely to be unduly influenced by some one or two features that happen to catch his attention to the exclusion of others. A pleasing appearance, or a good voice, or success in holding attention, or some other one thing, may get a high estimate for a teacher who is less efficient, or even positively defective, in certain other less obtrusive but no less important respects. Or a teacher may be rated too low on account of one or two unfavorable, but superficially obvious, elements, while many features of real worth pass unnoticed. The same sort of thing may happen in inspecting buildings, or playgrounds, or textbooks. A score-card obviates this by directing attention to every significant feature.

On the other hand, a properly constructed score-card is a reminder of relative values. If its elements are weighted, as the writer is convinced should be the case, the assigned weightings prevent the investigator from attributing an undue importance to those merits or defects which relate to his particular hobby. For example, our score-card allots only thirteen points out of a thousand to the artistic value of the pictures used, while it gives sixty-five points to the centering of lessons about an aim. No matter how fastidious an investi-

gator might be in his artistic temperament, these weightings would prevent him from unduly disparaging a book on account of poor pictures. Conversely, the ratings would compel him to take seriously the really important features, no matter what his predilections about them might be.

Even with a score-card the measurements of merit in any field can not, of course, be made with the precision with which those of physics can; but they can certainly be made far more precisely than they could be without such help.

Our Score-Card

The basis for the scheme of evaluating textbooks herein set forth is a score-card made after the same principle as the Landsittell teacher-merit cards, and those of Strayer and Engelhardt and Engelhardt and Evenden for measuring buildings. As a first step, the writer made out as complete an analysis as he could of the elements that constitute the merit of church school textbooks. This was next sent to a number of prominent educators and churchmen, with the request that they make suggestions for additions, subtractions, or other changes. On the basis of the writer's analysis modified by these suggestions, the outline of the score-card on page 110 was drawn up. This was then sent out to over a hundred prominent educators throughout the country, with the request that they distribute 1,000 points among the items according to what they judged to be the relative importance of these items. Twenty-seven men and women responded. These twenty-seven were made up of professors of education, superintendents of public school systems, professors of religious education, editors of church school literature, and prominent preachers. Nearly all of the twenty-seven were men and women of national reputation.

The average of their allotments was then computed for each item, and the average deviation. Very slight readjustments were made to give whole numbers and to make the totals consistent. The results of these computations were the numbers printed at the right, which give the maximum credit

to be allowed to the item in question. That means that in evaluating books the total credit would be allowed on any item for perfection in it, and proportionally less for merit less than perfect. For example, no book could be given more than one hundred points for style; but if its style were less than the optimum, it would be assigned a portion of the hundred points determined by the extent to which it fell short of the optimum style.

Definition of the Items of the Score-Card

In the score-cards hitherto published the investigator was obliged to depend upon a rather subjective estimate as to how far the object measured fell short of perfection, and hence as to what portion of the maximum rating it should receive. But in the one herein developed we have defined the elements by a series of scales. Thus one not only has one's attention directed to all of the significant elements, the relative importance of which in each case is suggested, but also has a measuring stick to guide his estimate as to how far short of the standard any given textbook falls. The writer believes that this is the first time a score-card and a set of scales have been systematically united into a single measuring instrument. The scales referred to, and their use, will be developed in the succeeding chapters.

The Score-Card

The score-card follows, with the maximum credit for each of its elements, and the average deviation of the judgments from the central tendency (in parenthesis). This last item is of interest only to the technical reader, and serves to show to what extent the judges differed from one another in their estimates. No account is taken of it in using the score-card. The statements listed under each of the elements, opposite which no evaluation is set, are to indicate what sort of thing is covered by that item. In other words, they define the item.

TABLE XVI — SCORE-CARD FOR MEASURING THE MERIT OF CHURCH SCHOOL TEXTBOOKS

FOR CHILDREN BELOW THE AGE OF ADULTS

	Points *Main Headings*	Points *Sub-headings*
I. Mechanical Features	115 (32.3)	
1. Type		26 (9.1)
a. Size of type.		
b. Leading.		
c. Word spacing.		
2. Attractiveness of page		20 (7.8)
a. Margins.		
b. Clear print (i.e., not blurred).		
c. Artistic spacing arrangement.		
3. Pictorial illustrations (That is, not the presence of the pictures, but their quality when they do appear.)		
a. Artistic value of pictures		15 (5)
b. Excellence of mechanical execution of cuts		13 (5)
4. Organization of page		21 (8.2)
a. Appropriateness of paragraph headings to subject matter.		
b. Convenience of display.		
c. Sequence of paragraphs to such an extent as can be judged from a single page.		
5. Make-up of book or pamphlet		20 (8.4)
a. Attractiveness of binding.		
b. Durability of binding, stitching, etc.		
c. Quality of paper.		
II. Style	100 (24)	
1. General literary merit		45 (15.5)
a. Elegance of diction.		
b. Skillful arrangement of climaxes.		
c. The "pull" arising out of the dramatic or human elements in the matter selected.		
d. Anything else that gives polish or strength to the style.		
2. Appropriateness of style to age of pupils		55 (17.1)
a. Appropriateness of vocabulary to age.		
b. Appropriateness to age of general tone and method of attack.		
c. Appropriateness of grammatical and rhetorical complexity to age.		

TABLE XVI — *Continued*

	Points *Main Headings*	Points *Sub-headings*
III. Pedagogical Organization of Lessons...	250 (55)	
1. Organization of the lesson about an aim.....		56 (21.4)
a. A definite and attainable aim evidently present.		
b. This aim clearly, simply, concisely, and definitively stated.		
c. Provision for gracefully and effectively getting this aim shared with the pupils and accepted by them.		
d. The lesson definitely organized about the aim, all the material being subordinated to the maximum development of this.		
e. The aim definitely clinched, either by reference to it in the conclusion or by such structure in the lesson as will insure its conclusive realization.		
2. Type of organization of the lesson.		41 (15.2)
a. General method of attack—didactic, story-borne, problem project, etc.		
b. Articulated with interests and "apperception mass" of pupils.		
c. So organized as cumulatively to drive home its point.		
3. Provision for controlling study....		50 (17.1)
a. Effective assignment (so made as to motivate and direct study).		
b. Questions for guiding study.		
c. Valuable references for home reading and means for checking these up or otherwise motivating them.		
d. Provision for supervising, or otherwise explicitly directing, study.		
e. Means for rewarding, and thus encouraging home study.		
4. Provision of means to insure functioning of the instruction.....		65 (26)
a. Provision for definitely clarifying the ideas that need it (by illustrations, references to maps, charts, pictures, etc.).		
b. Provision for motivating those attitudes that need it.		
c. Drilling to the point of habit such mental associations (including memorization of essen-		

TABLE XVI—*Continued*

	Points *Main Headings*	Points *Sub-headings*
tial subject-matter) and motor responses, as need it and lend themselves to it.		
d. Provision for training to apply general ideas and principles.		
e. Provision for controlling practice outside of school.		
f. Provision for getting historical analogies or generalizations so applied as to fulfill the aim of the teaching of the history.		
5. Provision for the enrichment of experience in ways not directly related to the lesson aim but not antagonistic to it.....		38 (14.3)
a. Supplementary talks on nature or other subjects at periods other than the regular lesson.		
b. Incidental reference to great men or important events; allusions to great art, literature, or music; quotations from poetry or fine prose; cross-reference to history and geography; etc.		
c. Valuable contributions to the vocabulary of the pupil, by way of the enriching of old terms or the addition of new ones.		
d. Hand or expression work with motives other than that of merely clinching the lesson (that is, for pleasure, interest, or general enrichment).		
e. Any sort of enriching information.		
IV. Teaching-Helps in the Individual Lesson	140 (41.7)	
1. A separate manual for teachers....		32 (15)
2. Valuable supplementary material for teachers.....		31 (12.6)
a. Additional information for the the sake of perspective.		
b. References for further content and professional reading.		
c. Additional story or other material supplied or the teacher referred to it.		
3. Useful teaching suggestions.....		38 (15.8)
a. Suggestions for distribution of emphasis. (What to stress, what to have memorized, etc.)		

TABLE XVI — *Continued*

	Points *Main Headings*	Points *Sub-headings*
b. For relating lesson to pupils' age or interests.		
c. Suggestions as to how to prepare and conduct the lesson.		
d. Valuable suggestions as to how to make assignments.		
e. Valuable suggestions for controlling study. (For motivating it, checking it up, directing it, etc.)		
4. Valuable teaching *aids*.....		39 (14.8)
a. Useful questions for conduct of recitation.		
b. Useful questions for review.		
c. Useful model lesson plans.		
d. Topics, problems or projects to be assigned for home work.		
e. Outlines for summing up and organizing recitation.		
f. Provision of program material other than that of the lesson proper (prayers, songs, games, etc.).		
V. Teaching-Helps Involved in the Organization of the Book as a Whole.....	125 (27.5)	
1. Valuable teaching suggestions additional to those that constitute an integral part of each lesson (as in introductory chapter or scattered in short notices through the book)....		34 (10.5)
a. Discussion of the psychological characteristics of children of the age for which the material is intended.		
b. Discussion of the sociologically defined needs of the pupils for whom the book has been prepared.		
c. Lists of library books suitable to recommend to pupils of the age dealt with, for their private or reference reading.		
d. Suggestions for the wider reading of the teacher.		
e. General suggestions as to how to prepare or to conduct the lessons of the course.		
2. Supplementary teaching material....		38 (12.5)
a. Maps, charts.		
b. Music published with the lesson book.		
c. Index, glossary, pronouncing dictionary, table of contents.		

TABLE XVI — *Continued*

	Points *Main Headings*	Points *Sub-headings*
d. Accompanying pictures.		
e. Note books, handwork materials, etc.		
f. Report forms for keeping the home in touch with the school.		
g. General bibliography.		
3. Provisions for giving the teacher perspective on the course.....		29 (10.5)
a. Account of the particular aim of the course in hand, and of how it fits into the scheme as a whole.		
b. Brief account of the other books of the series.		
c. Description of the equipment needed for the course.		
d. Advertisement of desirable additional material and where to get it.		
4. Provision for review lessons.....		24 (5.0)
a. Reviews not too frequent nor too infrequent.		
b. Provision for well-conducted reviews.		
VI. Content.....	270 (87)	
1. Fitness of the material to appeal strongly to pupils of the age for which the lesson is intended.....		95 (23.6)
a. Fitness of the *aim* to the age.		
b. Fitness of the basic material to age.		
c. Fitness to the age of the material by means of which the basic material is developed (as the notes or stories used with a selected Bible passage).		
2. Fitness of the material to meet the *needs* of the pupils as defined by child psychology and by sociology (age-levels considered).....		110 (44.3)
3. Fitness to meet the *specific* objectives of the particular church (or other group) for which the material has been prepared.....		65 (40.2)

Chapter VIII

MECHANICAL FEATURES

The preceding chapter gave the score-card, which is the foundation of the scheme for evaluating textbooks set forth in this volume. This and succeeding chapters will give details for applying it.

As stated in the preceding chapter, score-cards ordinarily stop with a distribution of weightings to their several elements, if they go even as far as that. Sometimes they define optimum standards in addition. But they leave the investigator to judge as best he can what proportion of this weighting he should allow to an object somewhat defective in respect to an element in question. In a teacher rating card, for example, thirty points may be allowed for skill in questioning; but that rating is for "perfection" in such skill and there is nothing objective to guide a judge in deciding how many of the thirty points should be credited to a teacher who falls somewhat short of "perfection." That leaves an unfortunate realm of indefiniteness, and permits the creeping back of some of the subjectivity and variability that it was the original purpose of the score-card to reduce. Some means is needed for defining quantitatively varying degree of merit under each element, so that there may be an objective criterion as to what proportion of the maximum credit any specimen should get.

To accomplish this desideratum in our scheme, "scales," or other forms of definition, have been developed for every item in the card. These standards are set forth in this and the following chapters, those defining the "Mechanical Features" of church school textbooks occupying this chapter.

1. *Type*

To proper type, twenty-six points out of 1,000 have been assigned by the judges. That means that a book completely satisfactory in respect to type should be credited twenty-six points on that heading. If it is somewhat less than "completely satisfactory," some proportion of the twenty-six points —say, twenty, or fifteen, or twelve, or three points—should be allotted. What "completely satisfactory" means in this case is defined below, as is also the degree of departure from the standard. The definitions are based upon the recommendations of experts in school hygiene and, of course, set up different standards for pupils of different ages. These standards can be found in Shaw's "School Hygiene," pages 177-9, or in Dresslar's "School Hygiene," pages 234-7. Dr. Young's report to the Maine State Board of Health recommends:

"Books printed from type smaller than long primer should never be put into the hands of pupils of any grade, and those for young children should be printed from 'pica' or 'great primer.' Full-faced Roman type is much more suitable than the 'light-faced' type now so much in favor.

"The distance of the letters from each other should not be too slight, and the different words in the same line should stand far enough apart to enable the eye rapidly and easily to take in the picture of each. The distance of line from line should not be less than 2.5 millimeters, disregarding the longer letters, and Cohn prefers 3 millimeters (⅛ in). Some authorities state that the length of line should not exceed 100 millimeters; others, as appears to me more wisely for schoolbooks, place the limit at 80 or 90 millimeters." [1]

For convenience, I have translated these requirements into terms of the points system universally used in America, and have set a series of penalties for deviation from the standards such as would seem most just and would work into the score-card value with reasonable ease. The scheme of penalization adopted would bring the zero point for adults to less than two

[1] Quoted by Dresslar.

point type and less than two point leading,[2] which is smaller than any type now made. It would bring the zero for six year old children to nine point type and nine point leading, which is certainly too small for children of that age. The scheme of penalization is, starting with the standard for a given age, to deduct three credits for each reduction of one type "point" from that standard. Ordinarily the leading (that is, the amount of space between the lines), and also the inter-word spacing, will be kept reasonably balanced with the type size, so that separate account will not need to be taken of them. But if they do not vary from the standard about equally, divide the penalty between the type and the leading in the proportion of two to one—that is, twice as heavy penalty for a deviation of each point in type as for the same deviation in spacing. The scale below gives samples of type and leading, and will serve as a guide to the person not skilled in judging type. The reader will easily interpolate intermediate sizes. For the full credit the type should be full faced, not "hair-line."

TYPE-SCALE

This section is set in six point type with four point leading. It is too small for comfort and safety, though not infrequently used. It should be rated as follows:

For children aged 6..... 0 points credit
For children aged 7 to 8..... 2 points credit
For children aged 9 to 12..... 8 points credit
For persons above 13..... 14 points credit

This section is set in eight point type with six point leading. It is frequently used in books, papers and magazines, but does not meet the most exacting standards. Values:

For children aged 6..... 0 points credit
For children aged 7 and 8..... 8 points credit
For children aged 9 to 12..... 14 points credit
For persons 13 and above..... 20 points credit

[2] A point is one seventy-second of an inch. Leading is used here to mean the distance from the bottom of a small letter (not a looped letter) in one line to the top of a small letter in the next line. The term is used in a somewhat different way by printers.

MEASUREMENTS AND STANDARDS

This section is set in ten point type with eight and a half point leading. It is the size used in the *Atlantic Monthly*. It is the optimum for adults but too small for little children. Values:

For children aged 6..... 2 points credit
For children 7 to 8..... 14 points credit
For children 9 to 12..... 20 points credit
For persons 13 and above..... 26 points credit

This section is set in twelve point type with ten point leading. It is larger than necessary for adults but right for children in the fourth, fifth, and sixth grades. Values:

For children aged 6 ..... 8 points credit
For children 7 to 8..... 20 points credit
For children 9 to 12..... 26 points credit
For persons 13 and above. ——

This section is set in fourteen point type with twelve point leading. It is the right size for children in the second and third grades of the day school, but larger than necessary for older children.

For children aged 6 ..... 14 points credit
For children 7 to 8 ..... 26 points credit
For children 9 to 12 ....
For persons 13 and above

This section is set in eighteen point type with fourteen point leading. It is the correct size for beginners if the books are intended actually to be read by them. If intended to be read to them, the type need not be so large. Values:

For children aged 6	26 points credit
For children 7 to 8	
For children 9 to 12	
For persons 13 and above	

2. *Attractiveness of Page*

Twenty points are allowed for the optimum in this. On the pages immediately following this one is a "scale" indicating degrees of merit in respect to appearance of page, the elements of which range from very poor to very good. This is to be used as a guide in evaluating appearance of page. This scale was made in the following manner: One hundred forty specimen pages were given to each of twenty judges, who were asked to distribute them twice into eleven piles, making the difference in merit between the successive piles as nearly equal as possible. The median place assigned to each of these one hundred forty pages in the forty rankings was then computed, and the pages picked out that had medians of either any whole or any half unit (that is, one half, one, one and a half, two,

etc.). These units multiplied by two gave the values of the steps selected. Not all of these steps are published in the scale; but enough to guide the investigator's judgment about as accurately as a larger number would.

In using the scale, proceed as follows: Make a random sampling of pages from the book that is to be measured. That is, decide before opening the book that you will test every seventh, or every thirteenth, or every twentieth page, or any other fraction your time will permit. Eliminate from the pages thus selected all those that are blank, or pictures, or in any other way abnormal, and use the others for measuring. This method of selecting makes the choice a purely chance one, so that no prejudice has room to enter and the results got from measuring a dozen pages thus selected will not differ far from those that would have been got by measuring every page in the book.

Having chosen the pages to be measured, make a numerical estimate of the value of each of these pages by comparing it with the scale and selecting the value of the page in this that you judge to be most nearly equal to the one you are measuring. In other words, run up along the scale until you find the first page you judge to be as good as the one you are evaluating. Take as the value of your page the value given for that element in the scale. The average of the values of all the pages thus measured will be the value of the book in respect to this item. The evaluations will be much more reliable if from three to five judges make the estimates and their evaluations are averaged. In making the estimates only those features are to be considered that are mentioned in the score-card under this item—namely, margins, clear (that is, not blurred) print, and spacing arrangement as it affects the beauty of the page. Other features are considered elsewhere. The edges of some of the pages have been frayed inevitably by the handling necessary in making the rankings; also it was not possible to cut pages from books without making the inner margin somewhat narrower than it was originally. These things should be considered in making comparisons with the scale.

(The scale of pages follows, each given a separate page.)

THE WEEKLY BULLETIN

Presbyterian Church

DELAWARE, OHIO

THOS. F. WATKINS, Pastor
Residence 211 N. Washington Street
Telephone 2382

PARVIN WITTE, Musical Director
MRS. J. FRED GLEICH, Organist

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Whosoever thou art that worshipest at this church, enter it not without the spirit of reverance, and leave it not without one prayer to God for thyself, for him who ministers, and for those who worship here.

BOWLING.

AMERICAN BOWLING CONGRESS.

THE fifteenth annual tournament was held at Peoria, Ill., from March 11 to 29. First five in each competition, with scores:

Individuals—W. H. Pierce, Pueblo, Col., 711; W. Cook, Philadelphia, Pa., 697; H. Grotjahn, Chicago, Ill., 696; F. B. Mample, St. Paul, Minn., 675; P. Wilson, Chicago, Ill., 671; B. Leitinger, Chicago, Ill., 671.

Two-Men Teams—Allen and Allen, Detroit, Mich., 1,297; Kelly and Toemmel, Chicago, Ill., 1,281; Hartley and Lindsev, New Haven, Ct., 1,270; Felsenthal and Williams, Chicago, Ill., 1,257; Kurleman and Brinkman, Cincinnati, Ohio, 1,245.

Five-Men Teams—Barry-Kettelers, Chicago, Ill., 2,907; New Havens, New Haven, Ct., 2,892; Lieber's Gold Medals, Indianapolis, Ind., 2,848; Bucktails, South Bend, Ind., 2,847; Storz, Omaha, Neb., 2,841.

Winners in previous years: All Events (nine games)—1914, W. Miller, Detroit, Mich., 1,897; 1913, Herrmann, Cleveland, Ohio, 1,972; 1912, L. Sutton, Rochester, N. Y., 1,843; 1911, J. Smith, Buffalo, N. Y., 1,919; 1910, Thomas Haley, Detroit, Mich., 1,961; 1909, James Blouin, Cleveland, Ohio, 1,885; 1908, R. Crabe, East Liverpool, Ohio, 1,910; 1907, Harry Ellis, Grand Rapids, Mich., 1,767; 1906, J. T. Leacock, Indianapolis, Ind., 1,794; 1905, J. G. Reilly, Chicago, Ill., 1,791; 1904, Martin Kern, St. Louis, Mo., 1,804; 1903, Fred Strong, Chicago, Ill., 1,896; 1902, John Koster, New York City, 1,841; 1901, Frank H. Brill, Chicago, Ill., 1,736. Individual—1914, W. Miller, Detroit, Mich., 675; 1913, Peterson, Columbus, Ohio, 693; 1912, L. Sutton, Rochester, N. Y., 679; 1911, J. Blouin, Chicago, Ill., 681; 1910, Thomas Haley, Detroit, Mich., 705; 1909, L. Sutton, Rochester, N. Y., and F. Bruggemann, Sioux Falls, Iowa, tied; Sutton won roll-off, one game, score 215 to 179; 1908, A. Wingler, Chicago, Ill., 699; 1907, Marshall B. Levy, Indianapolis, Ind., and R. F. Matak, St. Louis, Mo., tied on 624; in the roll-off Levy won—582 to 385; 1906, F. J. Favour, Oshkosh, Wis., 669; 1905, C. M. Anderson, St. Paul, Minn., 651; 1904, M. Kern, St. Louis, Mo., 647; 1903, D. A. Jones, Milwaukee, Wis., 683; 1902, Fred H. Strong, Chicago, Ill., 649; 1901, Frank H. Brill, Chicago, Ill., 648. Two-Men Teams—1914, Negley-Van Ness, Newark, N. J., 1,245; 1913, Schultz-Koster, Newark, N. J., 1,291; 1912, Owen-Sutton, Louisville, Ky., 1,249; 1911, Hartley-Zeller, East Liverpool, Ohio, 1,246; 1910, Delker-Waterman, Cincinnati, Ohio, 1,231; 1909, Schoegler brothers, Madison, Wis., 1,304; 1908, Kiene-Chalmers, Chicago, Ill., 1,254; 1907, E. C. Richter-E. M. Bigley, Louisville, Ky., 1,164; 1906, J. N. Reed-E. Dresbach, Columbus, Ohio, 1,247; 1905, R. Rolfe-E. Stretch, Chicago, Ill., 1,213; 1904, H. Krauss-C. H. Spiess, Washington, 1,184; 1903, A. Seibach-H. Collin, Columbus, Ohio, 1,227; 1902, J. McClean-H. Steers, Chicago, Ill., 1,237; 1901, J. Voorhies-C. K. Starr, New York City, 1,203. Five-Men Teams—1914, Monko Club, New Haven, Ct., 2,944; 1913, Flor de Knispels, St. Paul, Minn., 3,006; 1912, Brunswick All Stars, New York City, 2,904; 1911, Fleuners, Chicago, Ill., 2,924; 1910, Cosmos, Chicago, Ill., 2,880; 1909, Lipmans, Chicago, Ill., 2,962; 1908, Bonds, Columbus, Ohio, 2,927; 1907, and tournament cities, Furniture Cities, Grand Rapids (St. Louis), 2,775; 1906, Century, Chicago (Louisville), 2,794; 1905, Gunthers No. 2, Chicago (Milwaukee), 2,795; 1904, Ansons, Chicago (Cleveland), 2,737; 1903, O'Learys, Chicago (Indianapolis), 2,819; 1902, Fidelias, New York (Buffalo), 2,792; 1901, Standards (Chicago), 2,720.

NATIONAL BOWLING ASSOCIATION.

The ninth annual tournament was held at New York City (Grand Central Palace), from March 23 to April 17. First five teams in each competition, with scores:

Singles—George Newman, New York City, 675; Frank Kramer, New York City, 657; Howard Chickering, New York City, 648; Leo Lucke, Brooklyn, N. Y., 639; Theodore Smith, Philadelphia, Pa., 638.

Doubles—Walter and Smith, Rutherford, N. J., 1,232; C. and P. Spinella, Brooklyn, N. Y., 1,216; Dunbar and Wilson, New York City, 1,206; Riddell and Horton, New York City, 1,202; Klingelhoffer and Clute, New York City, 1,200.

Five-Men—Aurania, New York City, 2,993; Atlantic, Brooklyn, N. Y., 2,917; Rosedale, New York City, 2,917; Metropolitan No. 1, New York City, 2,916; Maneto, Philadelphia, Pa., 2,879.

All Events—Won by Thomas Scanneli, Metropolitan Team 1, 1,935.

Winners in previous years: Individual—1907, G. F. Sauer, New York City, 657; 1908, Frederick Schwartle, Brooklyn, N. Y., 697; 1909, E. Thompson, Brooklyn, N. Y., 699; 1910, Tony Prio, Brooklyn, N. Y., 705; 1911, Joseph West, Toronto, 694; 1912, Leo Lucke, Brooklyn, N. Y., 699; 1913, Kumpf, Buffalo, N. Y., 712; 1914, Harry Krauss, Washington, D. C., 678. Two-Men Events—1907, John Nelson-Walter Tuthill, Brooklyn, N. Y., 1,220; 1908, John McGuirk-John Grady, Paterson, N. J., 1,318; 1909, Satterthwaite-Rogers, Philadelphia, Pa., 1,298; 1910, Burdine-Eckstein, Washington, 1,305; 1911, Johnson-Kelsey, New Haven, Ct., 1,355; 1912, Lindsey-Johnson, New Haven, Ct., 1,301; 1913, Smith-Riddell, New York City, 1,259; 1914, Riddell-Horton, New York City, 1,333.

Five-Men Events—1907, Corinthians, New York City, 2,814; 1908, Brunswicks, New York City, 2,893; 1909, Corinthian No. 8, New York City, 2,899; 1910, Chalmers-Detroit, Chicago, Ill., 2,817; 1911, Bonds, Cleveland, Ohio, 2,969; 1912, Grand Centrals, Rochester, N. Y., 2,997; 1913, Bronx Centrals, New York City, 2,936; 1914, Genesee, Rochester, N. Y., 3,035.

Individual All-round Champions—1907, John J. Voorhies, Brooklyn, N. Y., 1,956; 1908, W. L. Erdmann, Brooklyn, N. Y., 1,835; 1909, Frank Hegeman, Brooklyn, N. Y., 1,908; 1910, George Freeman, Newark, N. J., 1,916; 1911, George Brunt, Paterson, N. J., 1,894; George Bungart, Chicago, Ill., 1,894; 1912, M. Lindsey, New Haven, Ct., 2,031; 1913, Smith, New York City, 1,928; 1914, J. Smith, Brooklyn, N. Y., 1,917.

N. B. A. TOURNAMENT RECORDS.

Individual High Score. One Game—O. Kallusch, 288, Buffalo, 1911. Individual Total, Three Games—G. Kumpf, Buffalo (Rochester, 1913), 712. Two-Men, Single Game—McGuirk-Grady, Paterson, N. J. (Rochester), 523. Two-Men, Three-Game Total—Kelsey-Johnson, New Haven, Ct. (Buffalo, 1911), 1,355. Five-Men, Single Game—Keller Five, Paterson, N. J. (Rochester), 1,060. Five-Men, Total Three Games—Grand Central Club, Rochester, N. Y. (Paterson, N. J., 1912), 2,997. High Individual Average, All Events—M. Lindsey, New Haven Club (Paterson, N. J., 1912), 225 6-9.

WORLD'S RECORDS.

Individual, Open, Three Games—William E. Roach, Academy Alleys, Wilmington, Del., 300, 300, 269, total, 869; average, 289 2-3, 1906. Six Games—Lee R. Johns, Oxford Alleys, Newark, N. J., 1909, 279, 268, 248, 277, 277, 279, total, 1,628; average, 271 1-3. All Events—Mortimer Lindsey, New Haven, Ct., 2,031 for 9 games, averaging 225 6-9, in N. B. A. tournament at Paterson, N. J., 1912; James Smith, Buffalo, N. Y., 2,060 for 9 games, averaging 228 8-9, in Canadian Bowling Association tournament at Toronto, Ont., 1912. Head Pin—Oscar Steinquest, Riverside Alleys, New York, 118, 1909. Tournament, Three Games—Charles Schaeder, Amphion Alleys, Brooklyn, 267, 279, 278; average, 271 1-3, 1907. Six Games—Charles Schaeder, Amphion Alleys, Brooklyn, 236, 255, 267, 279, 263, 232; total, 1,537; average, 256 1-6, 1907. Seventy-five Games—Fred B. Egelhoff, Palace Alleys, Brooklyn, average, 230.29, 1906. Greatest Number of 300 Scores—John Koster, of New York, 12. Highest Woman's Score—Mrs. Nellie Lester, Lenox Alleys, New York, 277, 1909. Two-Men, Open—Knox-Satterthwaite, Philadelphia, Pa., 537, February 18, 1912. Three Games—Knox-Satterthwaite, Philadelphia, Pa., 1,445, February 18, 1912. Tournament—McGuirk-Grady, of Paterson, N. J., in N. B. A. tournament, Rochester, N. Y., 523, 1908. Three Games—McGuirk-Grady, same place and time, 1,318. Three-Men, Open—Mortimer Lindsey, Glenn Riddell, Alex Dunbar, Columbia Alleys, New York, 757, 1908. Tournament—Imperial team, Brooklyn Palace Tournament, 748, in 1910. Five-Men, Open—All Wooden Balls—Algonquins, New York, Columbia Alleys, New York, 1,175, 1906. Three Games—Brooklyn Interstate Team, Grand Central Alleys, Brooklyn, average, 1,126, 1905. Rochester State League team at Rochester, January 21, 1913, against Syracuse, 3,497 pins, average, 1,165.2.

Lesson VI. May 9, 1920.

SUBJECT—ELI AND HIS SONS.

SENIOR TOPIC—RESPONSIBILITIES OF PARENTS AND CHILDREN

(May be used with Temperance Applications.)

1 Sam. 4:5-18.

Authorized Version.

5 And when the ark of the covenant f the Lord came into the camp, all srael shouted with a great shout, so hat the earth rang again.

6 And when the Philistines heard the oise of the shout, they said, What mean- th the noise of this great shout in the amp of the Hebrews? And they under- tood that the ark of the Lord was come nto the camp.

7 And the Philistines were afraid; for hey said, God is come into the camp. nd they said, Woe unto us! for there ath not been such a thing heretofore.

8 Woe unto us! who shall deliver us ut of the hand of these mighty Gods? hese are the Gods that smote the Egyp- ians with all the plagues in the wilder- ess.

9 Be strong, and quit yourselves like en, O ye Philistines, that ye be not ervants unto the Hebrews, as they have een to you: quit yourselves like men nd fight.

10 And the Philistines fought and srael was smitten, and they fled every an into his tent: and there was a very reat slaughter; for there fell of Israel hirty thousand footmen.

11 And the ark of God was taken; and he two sons of Eli, Hophni and Phineas, ere slain.

12 And there ran a man of Benjamin ut of the army, and came to Shiloh the ame day with his clothes rent, and with arth upon his head.

13 And when he came, lo Eli sat pon a seat by the way side watching: or his heart trembled for the ark of od. And when the man came into the ity, and told it, all the city cried out.

14 And when Eli heard the noise of the rying, he said, What meaneth the noise f this tumult? And the man came in astily, and told Eli.

15 Now Eli was ninety and eight years ld; and his eyes were dim, that he ould not see.

16 And the man said unto Eli, I am e that came out of the army, and I fled day out of the army. And he said, What is there done, my son?

17 And the messenger answered and aid, Israel is fled before the Philistines, nd there hath been also a great slaugh- er among the people, and thy two sons lso Hophni and Phinehas, are dead, and he ark of God is taken.

18 And it came to pass, when he made ention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

Revised Version.

5 And when the ark of the covenant of Jehovah came into the camp, all Israel shouted with a great shout, so that the earth rang again. 6 And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of Jehovah was come into the camp. 7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. 8 Woe unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all manner of plagues in the wilderness. 9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight. 10 And the Philistines fought, and Israel was smitten, and they fled every man to his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. 11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head. 13 and when he came, lo Eli was sitting upon his seat by the wayside watching; for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. 14 And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man hasted, and came and told Eli. 15 Now Eli was ninety and eight years old; and his eyes were set, so that he could not see. 16 And the man said unto Eli, I am he that came out of the army, and I fled to-day out of the army. And he said, How went the matter, my son? 17 And he that brought the tidings answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. 18 And it came to pass, when he made mention of the ark of God that *Eli* fell from off his seat backward by the side of the gate; and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

MOTTO TEXT.—"The wages of sin is death; but the free gift of God is eternal fe in Christ Jesus our Lord." (Rom. 6:23.)

LESSON SETTING.

Time.—B. C. 1124.

Place.—Ebenezer and Aphek.

LESSON OUTLINE.

I. Now the Sons of Eli Were Sons of Belial. (Vs. 12-17.)
I. A Philistine Invasion and Victory. (Chap. 4:1-11.)
I. And There Ran a Man of Benjamin. (Chap. 4:12-18.)

DAILY HOME READINGS.

May 3-9.

M. 1 Sam. 2:12-17. Sin of Eli's Sons.
T. 1 Sam. 2:27:36. Prophecy Concerning Eli's Sons.
W. 1 Sam. 4:5-18. Eli and his Sons.
T. Prov. 22:1-12. Value of a Good Name.
F. Prov. 10:1-16. A Wise Son.
S. Gal. 6:6-18. Sowing and Reaping.
S. Prov. 23:29-35. Evils of Intemperance.

Lesson 1. EASTER LESSON April 4.

Lesson—Luke 24: 13-31. *Print*—Luke 24: 13-31.

Supt. 13. And, behold[1], two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

School. **14. And they talked together of all these things which had happened.**

15. And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near[2], and went with them.

16. But their eyes were holden that they should not know him[3].

17. And he said unto them, What manner of communication *are* these that ye have one to another, as ye walk, and are sad?

18. And the one of them, whose name was Cleopas[4], answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet[5] mighty in deed and word before God and all the people[6]:

20. And how the chief priests and our rulers delivered him to be condemned to death[7], and have crucified him.

21. But we trusted that it had been he which should have redeemed Israel[8]: and beside all this, today is the third day since these things were done.

22. Yea, and certain women also of our company made us astonished[9], which were early at the sepulchre;

23. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24. And certain of them which were with us went to the sepulchre[10], and found *it* even so as the women had said: but him they saw not.

25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26. Ought not Christ to have suffered these things[11], and to enter into his glory?

27. And[12] beginning at Moses and all the prophets[13], he expounded unto them in all the scriptures the things concerning himself.

28. And they drew nigh unto the village, whither they went: and he made as though he would have gone further[14].

29. But they constrained him[15], saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

REFERENCES.—[1]Mark 16: 12; John 8: 59. [2]Matt. 18:20. [3]John 20: 14 and 21: 4. [4]John 19: 25. [5]Matt. 21: 11; John 3: 2; Acts 2: 22. [6]Acts 7: 22. [7]Acts 13: 27, 28; Luke 23: 1. [8]Luke 2: 38; Acts 1: 6. [9]Matt. 28: 8; John 20: 18. [10]Luke 24: 12. [11]Acts 17: 3; 1 Pet. 1: 11. [12]Luke 24: 45. [13]Isa. 7: 14; John 1: 45. [14]Gen. 32: 26; 42: 7; Mark 6: 48. [15]Gen. 19: 3; Acts 16: 15. [16]Matt. 14: 19.

NOTES ON THE LESSON TEXT.
(For the Teacher's Personal Use.)

STORY OF THE CRUCIFIXION REHEARSED.—13-21. **'And behold.'** The third day after the crucifixion of Jesus was surcharged with wonderful and awe-inspiring events for the disciples of Jesus. **'Two of them.'** Two disciples of Jesus, not apostles. **'That same day.'** The day Jesus had risen from the grave. **'Emmaus.'** The site ot this place has not been identified. Kulonieth west of Jerusalem has been suggested. **'These things.'** Jesus' arrest, crucifixion and burial. **'Communed . . and reasoned (questioned).'** Tried hard to understand how all this could have come upon Jesus who had done so much good and promised such great benefits. **'Jesus himself drew near.'** Jesus overtook and joined the two as one traveling in the same direction would be likely to do. **'Their eyes . . holden.'** Some strange influence prevented their recognizing Jesus. He did not want them to know him until he had first taught them a great lesson from Scripture. **'What . . communications?'** What are you talking about? **'Concerning Jesus . . prophet.'** They still felt sure that none but a prophet from God could have done such mighty works and spoken such gracious words. **'Chief priests . . crucified.'** Cleopas felt, and rightly, that responsibility for Jesus' death rested upon the Jewish priests and rulers. **'We trusted.'** We hoped and believed because our hearts led us to do so. **'He . . redeemed Israel.'** The promised Messiah. **'The third day.'** It is not probable that they were finding any hope concerning his resurrection in this fact. If they had had any such hope they would have stayed in Jerusalem near the tomb.

STORY OF RESURRECTION DOUBTED.—22-24. **'Certain women.'** Here followed the story of the early morning visit to the sepulchre by the women as it is given in Luke 24: 1-12. **'Made us astonished.'** The disciples could not believe the women's glad story (Mark 16: 11). **'Found not his body.'** They were acquainted with all the details of the empty tomb and the vision of the angels. **'Which said . . he was alive.'** Though this message had reached them correctly they thought it was just hearsay. **'Certain . . with us.'** Other disciples of Jesus. **'Went . . found . . as women said.'** They probably thought Jesus' body had been carried away by Roman soldiers.

JESUS SHOWS SCRIPTURE FULFILLED.—25-31. **'He said unto them.'** Up to this point the disciples had been doing all the talking. **'O fools . . (foolish men).'** There was no contempt in the word. Jesus only says, "How foolish you are not to look to the right place for the solution of your difficulty." **'Slow of heart.'** Belief in God is a matter of the heart as well as of the head. **'All . . prophets.'** They believed many Old Testament prophecies, but some they had overlooked. **'Ought not . . suffered.'** Was it not according to prophecy that this befell the Messiah? **'Enter . . glory.'** Hope of Christ's glory is not to be thrown aside, he is yet to reign. **'Moses.'** The first books of the Old Testament, ascribed to Moses, give hints of the coming Christ. **'Expounded (interpreted).'** Explained Scripture prophecies as if translating them from an unknown tongue. **'The village.'** Emmaus. **'He.'** Jesus. **'Made as though . . gone further.'** "The English suggests a pre-

The Boldness of Peter and John.—Acts 4:1-31.

SUPT.—8 Then Pe-ter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Is-ra-el,

SCHOOL.—9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all and to all the people of Is-ra-el, that by the name of Je-sus Christ of Naz-a-reth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 Now when they saw the boldness of Pe-ter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Je-sus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Je-ru-sa-lem; and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Je-sus.

19 But Pe-ter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

[Teachers should require scholars to commit verses 19, 20.]

SUPT.—What is the GOLDEN TEXT?

SCHOOL.—Stand fast in the faith, quit you like men, be strong. 1 Cor. 16: 13.

What is the TOPIC?

Peter and John standing up for Jesus.

QUESTIONS AND ANSWERS

1. Who caused the arrest of Peter and John?

The priests and the Sadducees.

2. Why were they offended against them?

Because they preached Jesus and the resurrection.

3. Before whom were the two apostles taken?

Before the Jewish council.

4. What question did the council ask them?

"By what power, or by what name, have ye done this?"

5. To what miracle did they refer?

To the healing of the lame man.

6. How did Peter reply to the council?

By telling them that it was thorough the name of Jesus that the man was healed.

7. Of what did Peter accuse them?

Of crucifying Jesus.

8. How did God witness to the Sonship of Jesus?

By raising Him from the dead.

9. Through what name alone is there salvation?

Through the name of Jesus.

10. What caused the members of the Jewish council to marvel?

The boldness of Peter and John.

11. What fact did they recognize?

That the two apostles had been with Jesus.

12. What effect did the presence of the man who had been healed have upon the council?

They were unable to raise any argument against Peter's words.

13. What did they admit among themselves?

That a great miracle had been wrought.

14. What did they command Peter and John?

To speak no more in the name of Jesus.

15. What reply did the apostles make?

They said they must obey God.

PRACTICAL TEACHINGS

We should learn to take all our trials and troubles to the Lord in prayer.

When persecutions come upon us, we should remember that Jesus suffered for us,

NEW COVENANT PURPOSE

The New Testament, as well as the Old Testament, is the product of the Spirit of God.

Its writers did not hesitate to affirm that they were guided by the Holy Spirit in what they said and did.

Since the Spirit used the apostles as agents through whom he worked, their writings would have some relation to his mission.

His mission was at least threefold:

1. *To the World* (John 16: 8). It was to convict the world of its sin, of Christ's righteousness and of the coming judgment.

2. *To the Apostles* (John 14: 26; 16: 13; 16: 7). It was to teach (reveal), guide into all truth, bring to their remembrance what Jesus had said, comfort them.

3. *To Christians* (Acts 2: 38, 39; Rom. 8: 9, 26, 27). He was to abide with Christians, help their infirmities, help or supplement in prayer.

These facts enable us to reach a few conclusions concerning the purpose of the New Testament, the Holy Spirit's book.

TO PROVE THE DEITY OF JESUS

The first purpose of the New Testament is to prove the deity of Jesus.

John 20: 30, 31 declares: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

The Gospels of Matthew, Mark and Luke, as can be easily discerned from their contents, were written for the same purpose.

Matthew wrote primarily with Jewish readers in mind, a fact revealed by his failure to explain Jewish customs, feasts and sects, and by frequent quotations from the Old Testament.

Mark and Luke wrote for Gentile readers, as is shown by their explanation of Jewish peculiarities, and by infrequent use of prophecy.

John's Gospel, devoted largely to the spiritual discourses of Jesus, impresses us as having been written to confirm the faith of those already Christian, though the unbeliever is not overlooked.

The importance of this purpose may be appreciated when it is remembered that the New Testament contains all the reliable information we have concerning the life, teachings and works of Jesus.

The apostles depended upon his miracles to prove his claim to deity, hence we find numerous citations of such works in the Gospels.

Other material of evidential value, such as his teachings, his unique character, the results of his gospel, etc., is also employed to strengthen the testimony of miracle.

TO REVEAL THE DIVINE PLAN

A second purpose is to reveal the divine plan of salvation, or human redemption.

The New Testament contains the gospel, which Paul calls the "power of God unto salvation unto all who believe, whether Jews or Greeks" (Rom. 1: 16).

This plan is made so simple and clear that no legitimate excuse can be offered for not understanding and obeying it.

It is discussed from every angle and illustrated by many examples.

The Book of Acts is largely devoted to a history of cases of conversion. It records the missionary journeys of Paul, gives a digest of the sermons he preached to the heathen and Jewish peoples, and states what they were taught to do in order to be saved.

The faith implanted by the Gospels leads the honest inquirer to cry out, "What must I do to be saved?"

This question is answered in the New Testament in the following passages:

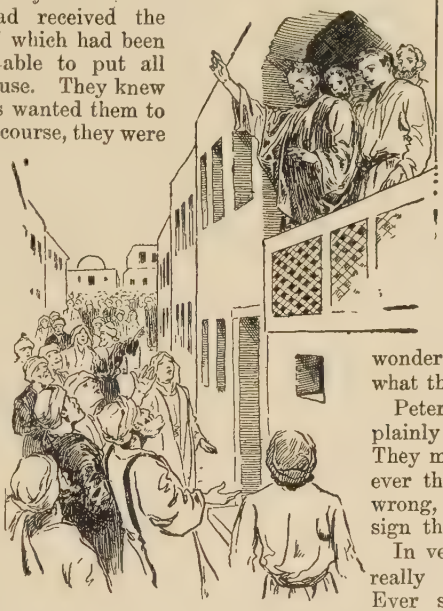
Acts 16: 31 gives Paul's reply to the question of the jailor at Philippi: "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house."

Acts 2: 37, 38 gives Peter's reply to the Pentecostians: "Repent ye, and be baptized every one of you in the name

The disciples waited nearly six weeks; then one day as they were all together, praying, the wonderful fulfilment of a promise Jesus had made before he was crucified took place. After your teacher has told you about it, find the story in your own Bibles. She will tell you the book.

When the men had received the "power from on high" which had been promised, they were able to put all their training to good use. They knew what it was that Jesus wanted them to tell about himself. Of course, they were to tell the story of his life, his death, and his resurrection, as they had seen them. But what they were to preach was all summed up in the Golden Text. Learn it.

There was a very strange thing about the preaching of these men. In the city at the time were people from many countries, who could not understand the language the men used. After the Holy Spirit had come down, everyone was able to understand what the disciples said.



People wondered about this. Then Peter showed his courage. He stood up with the others (see picture) and told the men of Jerusalem about Jesus, and how they had treated him. You may read part of his sermon in the lesson text.

So well did Peter tell his story that those who heard him knew that what he said was true. When they had watched Jesus stand as a prisoner before Pilate, and when they had been with the crowd who cried, "Crucify him," they had been just as much to blame for Jesus' death as if they had used their own hands to kill him. Do you wonder that they asked Peter what they should do about it?

Peter told them very plainly what they could do. They must be sorry for whatever they had done that was wrong, and be baptized as a sign that they believed.

In verse 41 find how many really did this that day. Ever since then Jesus has had people telling this message. Have you obeyed it?

TO HELP IN LEARNING THE LESSON

QUESTIONS ON THE LESSON VERSES

To whom did Peter speak?

What did Peter say about Jesus?

What did he say the men of Israel had done to Jesus?

What wonderful thing had God done?

What promise had the Father given Jesus?

When the people heard what Peter said, what question did they ask?

What did Peter tell them to do? What did he promise they would receive?

How did those who believed show that they accepted Jesus?

How many joined Church that day?

"BE YE DOERS OF THE WORD"

Jesus continues to use young people, as well as grown-up folks, to tell others about himself. Will you ask him to make you ready to use you if he desires to do so? If you have not accepted him for your own Saviour, that is the first thing you must do.

FOR YOUR NOTEBOOK

Bible Searching.—Copy Acts 1 : 8. Tell how many listened to what Peter said.

SUPPLEMENTAL BIBLE WORK

The Bible speaks many times about sin. In John 3:4, and James 4:17, find what sin is. Memorize these two verses.

The actual cases of poverty investigated in a scientific way by experts in leading cities in Germany, England, and the United States show that intoxicating liquor is a contributory influence in 28.1 per cent of the cases.

The superintendent of the Milwaukee poorhouse said that the saloons are responsible for more than two thirds of Milwaukee's county paupers.

Similar reports are made by the Department of Public Charities in New York city, and by the Massachusetts Bureau of Statistics—seventy-five out of every hundred paupers were addicted to the use of liquor; nearly one half of the paupers had one or both parents intemperate.

For Discussion in the Class.—Why does the use of intoxicating liquors cause poverty? How does it burden those who do not use intoxicating liquors? Why do we tolerate it?

(b). *Crime.* Think first of the cost of crime which is due to the use of intoxicating liquors.

In The Saloon Problem and Social Reform it is stated that the whole country pays $200,000,000 a year in taxation because of crime. In New York city $20,000,000 out of the total $90,000,000 goes to pay the cost of crime. "Much of the time consumed in criminal courts and one half of the expense are occasioned by the maintenance of people arrested for drunkenness."

Think of how men about to commit a crime first drink heavily. This was true of the assassins of Lincoln. Three of the conspirators were common drunkards. One was a rum-seller, and Booth himself was a heavy drinker. The assassin of Garfield drank heavily before committing his deed. The assassin of McKinley was a product of the saloon. The man who shot Roosevelt was a saloon keeper.

For Discussion in the Class.—What is the relation between crime and the use of intoxicants? Why are the saloons ordered to be closed when there is a big strike or calamity in a city? Why isn't the same order issued to the churches? How much crime is caused by the use of intoxicating liquors?

3. *The Moral Effects.* Think again of the effect of liquors on the mind, remembering how they excite the baser, animal

would be thronged with students from far and near, and these in turn would modify the life of the city. Tarsus, as a free city, gave welcome to the discussion of topics that made for greater liberality, and any life as susceptible as was Paul's life, would be influenced by it. Hence it became easy for him, although a Jew by birth, to become the apostle to the Gentiles.

National Pride

In our own land we have nothing that is analogous to Paul's political privileges, and the pride he took in them. If we could go into Canada we would discover something of that feeling, for the people there are loyal to the English Government, and take pride in the fact that they are a colony of the English kingdom. The Philippine Islands or Hawaiian Islands or the Island of Guam might have a pride in belonging to us. But whatever may be our personal feelings in the matter, there can be no question that Paul was proud of his Roman citizenship, and he refers to his own city "as no mean city." This citizenship had its liberalizing influence on Paul's mind.

Jewish Influences

On the other hand, there were influences that strengthened him on the Jewish side of his nature. His parents belonged to the sect of the Pharisees and as such were loyal to Mosaic institutions. In the city of Tarsus doubtless there was a synagogue, and the family would be attendants upon its services. Here was kept alive the faith in the one true and living God, when all the people about them were worshipers of many gods. Here also the Jewish colony would be augmented in numbers by the people who were known as proselytes. These were Gentiles who, having heard of God through the Greek translation of the Old Testament, became convinced of the reality of the religion of the Jews, and its superiority over the pagan religions that were offered, and gave their hearts and lives to the Jewish faith.

His Training at Jerusalem

Added to this is the great impetus that Paul received, confirming him in the faith of his fathers, when he was sent to school at Jerusalem. Whether Saul had attended the university at Tarsus we do not know, but if he did not, there was yet that touch of the life of the academy that impressed him that even pagans were men and not monsters. Here was a school in which Paul learned the superlative worth of all men. That excellent use of the Greek tongue was hardly acquired in Jewish schools, so there may be some reason for thinking that Saul had studied at the university at Tarsus.

Paul and Greek Philosophy

I can scarcely see how a class of Intermediates may be taught the influence of the Greek philosophy upon Saul the student. Our lesson, however, would not be complete without a reference to it. These old philosophers taught many excellent things, and many of Paul's utterances can be

how homesick she was that first night! No one could speak her language, nor could she understand any one, for she was from a strange tribe. Some of the children at the school tried to comfort her by offering her candy, but she pushed it away.

Wee-da-po-kish had heard just a very little about the heavenly Father, but she did not understand what it meant when all the little girls knelt and bowed their heads and closed their eyes at prayer time. Wee-da-po-kish sat straight up in her chair with her eyes wide open. But after a time this little Indian girl learned to speak English, and felt quite at home in the school. She loved to hear the story of Jesus, and was always ready to kneel in prayer. And her face grew bright and happy. Her oldest sister came to the school, and then she was happier than before, and both learned to love Jesus. These girls remained at the school for five years, only going home once in all that time.

When they did finally go home to stay they tried to teach other Indians of their tribe and their own father and mother to love Jesus. It was not easy to do this, but Wee-da-po-kish wrote to her teacher a letter in which she said, " I remember long ago I did not know white people's ways or even Sunday; but now I know God, I am very sorry my people did not understand or believe Jesus' words. They pray to everything—sun, moon, trees, stones, water, and birds too. I am glad God lets me work among my poor people."

What were Jesus' own words in our Memory Verse? (Have children repeat verse.) Then when we help an Indian child we are obeying Jesus, and Jesus says that when we help them he counts it just the same as though we gave it to him. Will you repeat after me?

" There is no king but Jesus.
The red, the black, the brown,
The yellow, and the white man.
Shall tender him the crown.
Sound forth the gospel message
Resounding let it ring;
America shall conquered be
For Christ our King."

Today ninety per cent of all the employees in the great factory, in which fifty-five hundred people are working, are sharing in the profits of the business through a system of bonuses. Starting many years ago, Stetson offered on Christmas a small bonus to be paid the next Christmas to those men who worked continuously and faithfully throughout the year. While, the first year, not a large percentage of the men earned the bonus, the result was sufficiently satisfactory to induce the offering of a larger bonus the following year and the extension of the plan to the workers in other departments. Week-workers who had been on the job throughout the year received a bonus of a fixed amount per week, and pieceworkers a percentage of what they earned during the year. This percentage is in some departments as high as twenty per cent, so that the employee who has earned during the year one thousand dollars receives two hundred as a substantial Christmas reminder of his share in the prosperity of the business. ¶ When last Christmas I saw fifty-five hundred happy workers gather in the great Stetson auditorium, all singing heartily in the intervals of receiving their bonuses, it was clear that Stetson had made life worth while.

A Friend to All

THE secret of the success of John B. Stetson turned first on meeting the market with a quality and style of hat such as was in demand. The next thing was managing the workmen so as to evolve about him a big Stetson family, a family of happy, healthy, effective workers.

A JOURNEY TO THE HOME OF JOHN B. STETSON is no misnomer for a visit to the Stetson factory. Stetson so thoroughly identified himself with the life as well as the work of the factory that it may well be called his home.

Stetson was on friendly terms with all his people; called them by their first names; shook hands with them when they met; took a friendly interest in their affairs. ¶ When the gathering of physical years came upon him and the multiplied number of employees made it impossible longer to continue the personal contact with each,

VIII

Where Brotherhood Must Halt Until Right Prevails

At that point, however, the extension of the principle must necessarily halt until the war is over.

Let me make this very clear. The world is divided today into two hostile and absolutely irreconcilable camps.

There Can be no Brotherhood with Savagery

Savagery has thrown down the gauntlet to civilization—both cannot longer continue to exist on the same planet.

Until the leader of the enemy forces and those who have aided him in bringing upon the world this indescribable carnage, as well as all those who are co-operating in the conscious effort to turn the hand of time back to the days of barbarism, have been per-

and the pervading solemnity and silence oppressed their spirits. They found the sharp new heap they were seeking, and ensconced themselves within the protection of three great elms that grew in a bunch within a few feet of the grave.

Then they waited in silence for what seemed a long time. The hooting of a distant owl was all the sound that troubled the dead stillness. Tom's reflections grew oppressive. He must force some talk. So he said in a whisper:

"Hucky, do you believe the dead people like it for us to be here?"

Huckleberry whispered:

"I wisht I knowed. It's awful solemn like, *ain't* it?"

"I bet it is."

There was a considerable pause, while the boys canvassed this matter inwardly. Then Tom whispered:

"Say, Hucky—do you reckon Hoss Williams hears us talking?"

"O' course he does. Least his sperrit does."

Tom, after a pause:

"I wish I'd said *Mister* Williams. But I never meant any harm. Everybody calls him Hoss."

"A body can't be too partic'lar how they talk 'bout these yer dead people, Tom."

This was a damper, and conversation died again.

Presently Tom seized his comrade's arm and said:

"'Sh!"

"What is it, Tom?" And the two clung together with beating hearts.

3. *Artistic Value of Pictures*

IMPORTANCE OF GOOD PICTURES

To this a maximum of fifteen points has been allowed. It does not refer to the teaching value of the pictures, nor to the question as to whether or not a sufficient number of pictures is used (this is considered elsewhere), nor to the clearness with which the picture is printed (which is the next item treated), but merely to the question as to the artistic quality of the pictures when they are used. It would seem self-evident that when pictures are employed the more artistic these pictures the greater educational contribution they will make, provided other things remain equal. For good pictures are likely to make a stronger appeal to the reader, and thus better drive home their point, than poor ones; and quite certainly they are a factor in cultivating or vitiating the artistic tastes of the people who read the church school literature. To cultivate rather than to spoil or outrage the artistic taste is surely worthwhile for the church, provided it can do the former without any loss in other respects. There is available an extraordinarily large number of pictures of the highest artistic worth that can be drawn upon to illustrate almost every phase of religious teaching. In these circumstances it would seem inexcusable for publishers to make use, as they often do, of trashy pictures instead of artistic ones.

USE OF SCALE

To measure merit in this respect a scale is here given. It is to be used in the same manner as the one for appearance of page described above. That is, in measuring any picture, run up along the scale with it until in the scale is found that sample which is most nearly like it in merit. Assign it the number of points attached to that sample in the scale. If it seems to lie between two samples in the scale, interpolate values. Pictures may be selected for measurement by the random sampling method heretofore described if there are too many to measure them all. If not too many, measure all. The

average of the values of the several pictures is the value of the book in respect to this item. Pictures should be measured whether they are bound in the book or only accompany it in a separate envelope. In making the measurements more than one judge should be used if possible, as recommended under the pages scale.

THE MAKING OF THE SCALE

The scale for artistic merit of pictures was made by the methods developed by Professor Thorndike in his scale for the measurement of handwriting and in his drawing scale: namely, it was done by submitting a large number of pictures to judges, by requesting them to rank these in the order of merit, and by picking out as unit-steps those on which 75 per cent. of the judges agreed. In making our scale we took one hundred sixty pictures, ranging from the best we could find down to some so poor that they could not be distinguished as pictures. These we had ranked by forty persons with some training in art. These judges were asked to arrange the pictures in the order of their merit from the standpoint of their artistic qualities only. They were also asked to indicate the first one in the series which they considered had any merit whatever as a picture. This was the "zero" picture in their rankings. Out of these forty rankings we then picked that picture in which just half of the judges discerned some merit: namely, the picture placed at zero or above by just half the judges and below by the rest of the judges. This was picture number 147, and it made the starting point on the scale—the zero value. We built up the scale from there on the assumption (following Thorndike) that "equally often noticed differences are equal"—that if of two pairs of pictures, A and B, and C and D, the same percentage of judges placed B above A as placed D above C, then the step between A and B is equal to the step between C and D. We therefore sought a picture that just 75 per cent. of the judges placed above picture number 147 (the zero) and that the other 25 per cent. of the judges placed below it. This was to be step one in the scale. Again we sought a picture that just 75 per

cent. placed above this first step and 25 per cent. below it; and so on with a third step and a fourth and on to the top of our scale, which top would be the picture that more of the judges had placed at or near the top than any other.

In practice, however, we found it impossible to locate pictures on which exactly three-fourths of the judges agreed. But Professor Thorndike had supplied tables, based on the higher mathematics, from which there could be found the fractional part of a step when more or less than 75 per cent. agreed; and from these tables we took the corrected values of our several pictures in the scale. On this basis there proved to be twenty-seven and sixty-two hundredth steps between the zero and the top of the scale. But only fifteen units had been allowed this item in the score-card. We, therefore, computed the equivalent in score-card units from these "steps," with the results attached to the several pictures in the scale on the following pages.

It would not, of course, have been necessary to proceed on a 75 per cent. basis; 80, or 70, or 60 per cent. would have done as well. With a smaller percentage of judges noticing the difference (down to 50 per cent.), the steps would have been smaller; with a larger percentage the step would have been longer. We attempted to find a percentage that would give us exactly fifteen steps between zero and best, so that each step would have been exactly a score-card unit; but no per cent. could have been found that would give exactly fifteen steps, so that we would have been obliged, in any event, to reduce to other terms and involve fractional units as we did above. Under those conditions we followed the simpler method of using the customary 75 per cent., for which tables had already been worked out for fractional steps.

It was also originally the intention to submit to several hundred judges for further rankings the steps here given, in order further to "correct" the values. These additional rankings would doubtless have shown slight changes in proportion as compared with the first forty. But this plan was given up because any way the corrections would have been only a fraction of a point out of a thousand on any one step; and such re-

finement would have been useless in our scale, especially in view of the fact that much greater inaccuracies are bound to be involved in making evaluations on other items. If it should ever prove, for some other purpose, desirable to carry this scale into further refinements, the material can be supplied by the writer as a starting point for doing so.

THE SCALE

Below is given enough of the steps of the scale to guide an investigator in such judgments as he will be called upon to make. The zero, and one or two others at the low end of the scale, are given merely to satisfy the curiosity of the reader. The score-card values are printed below the several pictures. Besides these score-card values the "step" values are also given (in parentheses) for the information of any one interested. Only the score-card values (the ones without parentheses) are to be used in surveying church school text-books. Although the exact values are given in the scale, it will be necessary in using it to make evaluations only in terms of the nearest whole unit. As said above, the scale is to be used in the same manner as that already described for the pages scale.

Value 0 (0)

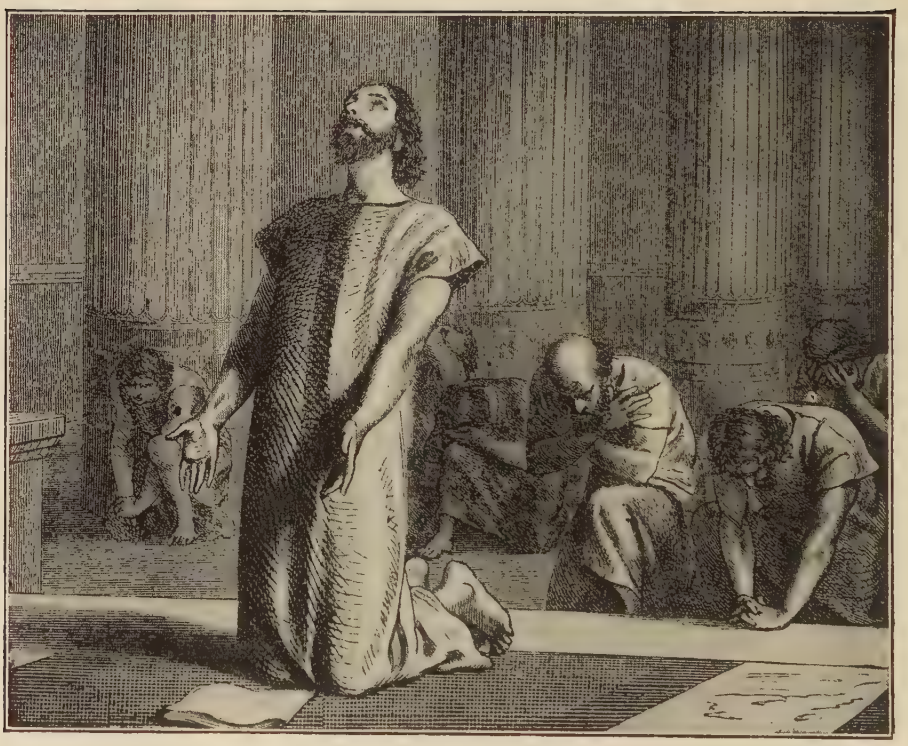
Value 3.6 (4.33)

Value 6.9 (7.95)

Value 7.1 (8.28)

Value 8.2 (9.53)

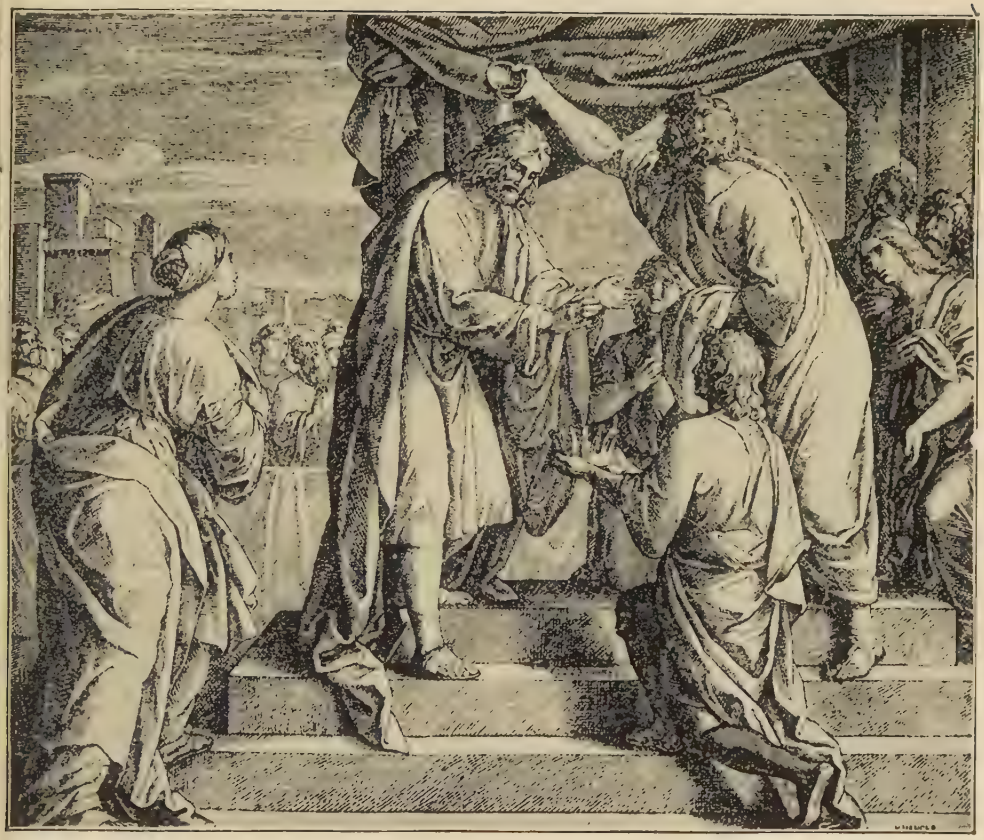
Value 8.9 (10.31)



Value 9.6 (11.13)

Value 10.4 (12.04)

Value 10.9 (12.61)



Value 11.2 (12.99)

Value 12.3 (14.34)

Value 13.3 (15.34)

Value 13.8 (16.03)

Value 14.8 (17.12)

Value 15 (17.39)

4. *Mechanical Execution of Pictures*

To this thirteen points have been allotted. It refers to the skill with which, given a certain picture for copy, the engraver and the printer have done their work. The reason for such a scale will become evident to anyone upon a little survey of existing Sunday school literature. In some of the material the pictures are so badly printed that they can hardly be made out at all; in others they are executed with a high degree of skill; and there are all gradations between these two extremes. This scale was made in the same manner as the pages scale already described. It is to be used in the same way as the artistic picture scale just given.

Value 0

Value 1.1

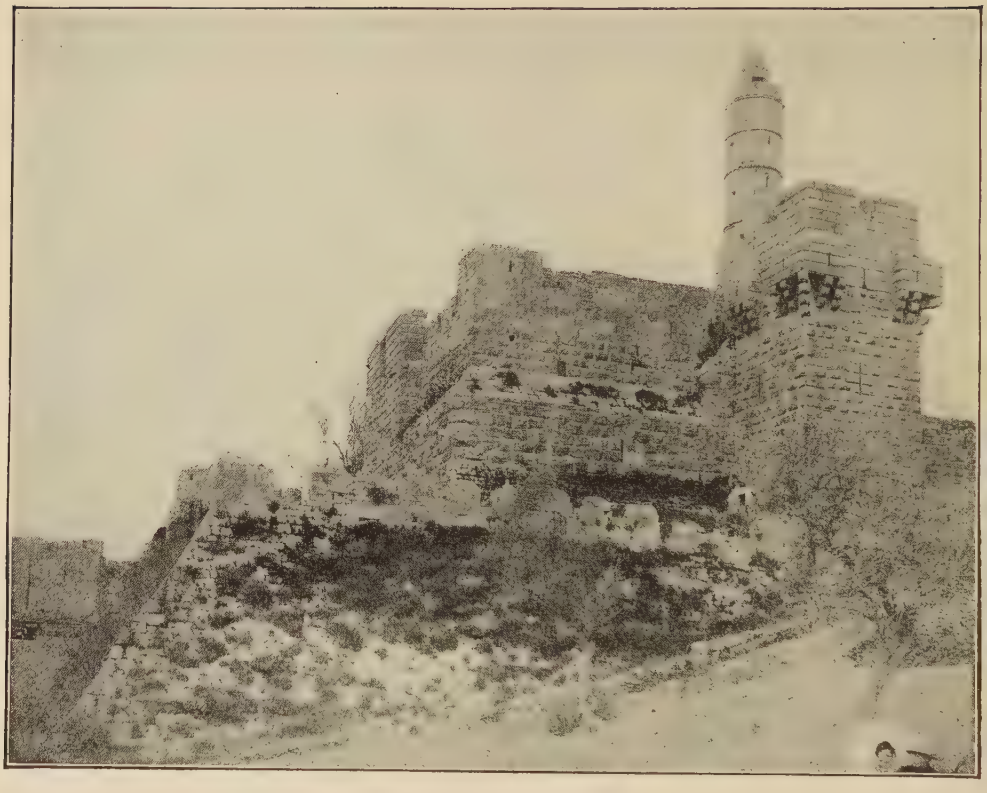
Value 1.8

Value 3

Value 5

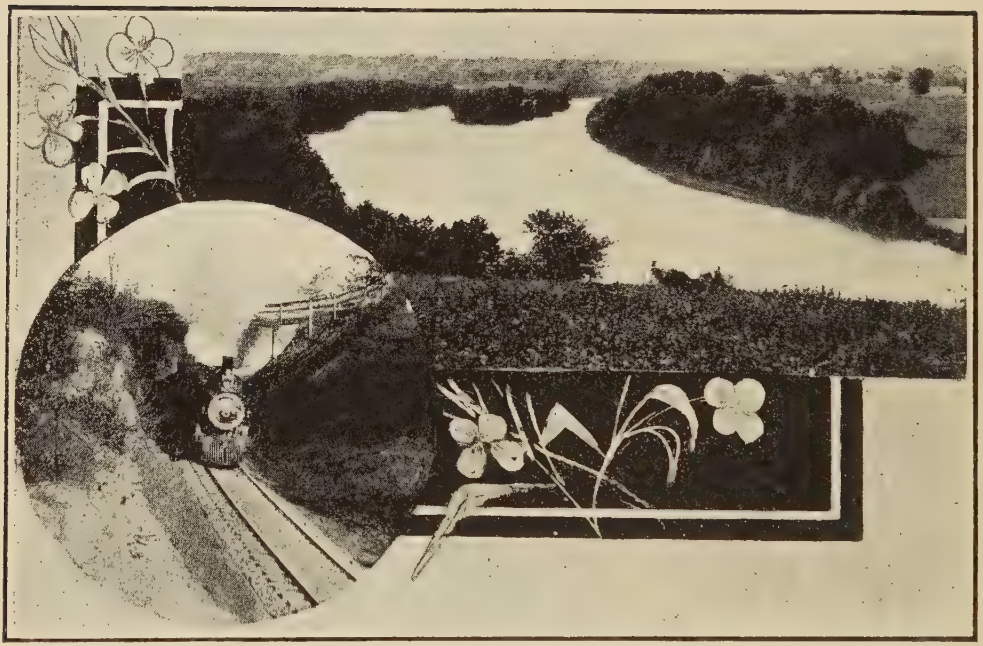
Value 7

Value 8.2



Value 9

Value 11



Value 12

Value 13

5. *Organization of Page*

To this twenty-one points have been allotted. It covers appropriateness of paragraph headings to subject matter, system in the treatment of subject matter, and convenience of display from the standpoint of readily finding what one is looking for. The following queries concretely express the ground covered:

1. Is the theme of each paragraph evidenced by a proper paragraph heading, if such would be helpful?
2. Are these headings in such type, and do they give such evidence of coordination, superordination and subordination, as will enable one easily to steer oneself in one's reading; or will enable one readily to locate anything for which one is searching?
3. Does the heading give a clear and correct cue as to what is in the paragraph?
4. Is each paragraph well unified about the theme purported in its heading, systematically developing this and excluding all irrelevant matter?
5. Is the order of the paragraphs a systematic one, so far as can be judged from a single page?

THE MAKING OF THE SCALE

The scale for measuring this, and five others used in our scheme, were made by a method much simpler (and doubtless less rigidly scientific) than the others; yet probably they are as accurate as the circumstances permit or require. In making this scale the writer selected seven pages ranging from as bad as is ordinarily found in Sunday school literature to as good as could be located. Each of five judges then read these, arranged them in what he considered ascending order, and distributed ratings to them. To the topmost page he gave

the full twenty-one points, if he felt it was as good as could reasonably be expected. Otherwise he gave it as much less than twenty-one as his judgment dictated.

To the lowest he gave as much above zero as he judged was warranted. He then distributed the intervening values to the intermediate specimens with regard to the degree of equality of the intervals between them. The average of these five judgments was then computed for each specimen and these were taken as the true values. The result is doubtless a rather crude scale; but surely it will make the investigator's judgment somewhat more objective than if he had no definition of degrees of merit; and certainly, too, it will make the judgments of many different persons on the same book more uniform than they would otherwise be. The scale is to be used in the same manner as the preceding ones.

years which had been occupied in building the temple and his own palaces.

3. Forms of Loyalty.—It saddens him who writes these lines to begin to *qualify* the king's loyalty, but everything indicates a change of his spirit. Three times a year in attendance upon special feasts and sacrifices constitutes no offset to alienated affections. Splendors are telling on spirituality Pharaoh's daughter is in evidence, a great navy attracts attention, and gold coin has new value in the estimation of the court. And the end is not yet!

4. Alien Praise.—The Queen of Sheba and her kind did Solomon no good. He needed no more to tell him of his wisdom nor to give him gifts. There is something pitiful in one so blessed of Jehovah planning complacently to *overcome* the woman from the South by the display of his splendor. He "gave her of his royal bounty," hiding only from her apparently his richest treasure—the knowledge of the one true God, Jehovah. ~~Her praise was sweet to him~~. Has he forgotten days when the glory of the Lord filled the temple?

5. Vain Display.—Chapter 10 closes with a picture of glory close linked with shame. The king does not know what more to do to reveal the wonders of his reign. A throne of ivory overlaid with finest gold, six golden steps to the throne, drinking-vessels of gold, chariots, horsemen, silver esteemed as stones of the streets—these are the signs of blindness to God.

6. Downward Steps.—It is not far from highlands to lowlands, the way is so steep. Passion is now given reign in Solomon's life. Many foreign women—alien to Jehovah—are precious to him. At length even

pride, shall be as when God overthrew Sodom and Gomorrah"—and that 'Jehovah will have compassion on Jacob and set them in their own land."

II. THE RETURN FORETOLD.

The fixed limitations of the captivity have been noted before, but should be stated here. Jer. 25: 12 boldly asserts God's will to "punish the king of Babylon when seventy years are accomplished," and at that time Jehovah's "good word" is to be performed which will cause his people to return to Jerusalem (Jer. 29: 10).

III. AN ASTOUNDING UTTERANCE.

Let us not, through familiarity with it, pass lightly by the wondrous word of Jeremiah. (1) Let Babylon's proud place in world-life be borne in mind. (2) Recall that the prophecy came from the heart of a slave. (3) Have in mind that a *definite date* was fixed. (4) The prophecy pointed to "a unique fact;" "there is nothing like it (the return of a captive nation) in history." (5) The very name of Israel's deliverer is given! (Isa 44: 28; Isa. 45: 1.)

IV. THE FULFILLMENT.

The glory of Babylon departed with Nebuchadnezzar. Weak men succeeded him, and dissensions rent the kingdom. The day of Persian ascendency is at hand. Cyrus, the new world power, is before the gates of Babylon! Nabonadius seeks in vain to draw the conqueror away from the city. Within there is false security, and Belshazzar is at the fatal feast. The terrifying handwriting on the wall appears, Daniel is summoned, and the doom of city and kingdom is fearlessly declared! Who now is king but God?

PETER'S REBUKE OF HYPOCRICY

Among the Books

A DEFINITION

Augustine says, "As actors (hypocrites) pretend to other characters than their own, and act the part of that which they are not; so in the churches and in all human life, whoever wishes to seem what he is not is a hypocrite or actor; for he pretends to be just without rendering himself such."

AN ANCIENT HYPOCRITE

In his Essays, Macaulay, commenting on the life of Seneca, well says:

"The business of a philosopher was to declaim in praise of poverty with two million sterling out at usury; to meditate epigrammatic conceits about luxury, in gardens which moved the envy of sovereigns; to rant about liberty while fawning on the insolent and pampered freedmen of a tyrant; to celebrate the divine beauty of virtue with the same pen which had just before written a defence of the murder of a mother by a son."

ANANIAS' SIN

The sin of Ananias was much more than mere hypocrisy, much more than fraud, pride, or greed,—hateful as these sins are. The power and presence of the Holy Spirit had been manifested in the church, and Ananias had sinned not only against human brotherhood, but against the divine light and leading which had made that brotherhood possible.—*Knowling.*

THE CHARGE OF HYPOCRICY

Unbelievers triumphantly maintain that the disobedience of Christians is a proof that (whatever they say) yet in their heart they are unbelievers too. "The people who in this country call themselves Christians (says one of these men) with few exceptions *are not* believers; and every man of sense, whose bigotry has not blinded him, must see that persons who are evidently devoted to *worldly gain*, or *worldly vanities*, or *luxurious enjoyments*, though still preserving a little *decency*, while they *pretend* to believe the infinitely momentous doctrines of Christianity, are performers in a *miserable farce*, which is beneath contempt." Such are the words of an open enemy of Christ, as if he felt *he* dared confess his unbelief, and despised the mean hypocrisy of those around him. His argument, indeed, will not endure the trial of God's judgment at the last day. But though no excuse for him, it is their condemnation.—*J. H. Newman.*

THE ROOT OF GIVING

It is in the light of this sense of brotherhood that we are to explain the kind of communism which the author of the Acts represents as practised at Jerusalem. It was not, to be sure, an absolute communism. Various indications show that Luke's general statements are to be taken with some qualification. But even though not complete, the principle on which it was based was communistic. It was not mere charity that was practised; it was the recognition of the claims of the Christian family as superior to the claims of the individual, and it was the relief of the necessities of the brethren, not simply because they were needy and suffering, but because they were brethren. The expectation of the speedy return of Christ, and the consequent under-valuation of the earthly possessions, of course made such communism easier but does not account for it. It was the fruit of the conception of the church as a family, which prevailed universally at this time. —*A. C. McGiffert.*

THE LESSON FOR THE CHURCH TODAY

There is nothing of modern communism in all this, but there is a lesson to the modern church as to the obligations of wealth and the claims of brotherhood, which is all but universally disregarded. The spectre of communism is troubling every nation, and it will become more and more formidable, unless the church learns that the only way to lay it is to live by the precepts of Jesus, and to repeat in new forms the spirit of the primitive church. The Christian sense of stewardship, not the abolition of the rights of property, is the cure for the hideous facts which drive men to shriek, 'property is theft.' "—*Maclaren.*

LESSON 36

Paul Preaching Christ

Lesson Material.—Acts 9:20–30; 13:44–52.

Memory Verse.—Thou shalt be a witness for him unto all men of what thou hast seen and heard. Acts 22:15.

Teacher's Aim.—To help the child to begin to understand how the gospel was first preached; to lead him to begin to take an intelligent and interested part in helping other people to learn of Jesus.

Illustrative Material.—Pictures.—The twelve pictures from Primary Missionary Picture Set. (See Appendix.)

References.—The Cambridge Bible, "The Acts of the Apostles," pages 118 to 122, 142 to 184.
The New Century Bible, "Acts," pages 223 to 227, 242 to 273.
The One Volume Bible Commentary, Dummelow, "The Life and Work of Saint Paul," pages 830, 831, 832 to 837.
Saint Paul the Traveller and the Roman Citizen, Ramsay, chapters 2 to 6.
The Life of Saint Paul, Stalker, chapters, "His Gospel," "The Work Awaiting the Worker," "His Missionary Travels: The First Journey."
The Life and Work of Saint Paul, Farrar, Volume I, chapters 11 to 21.

THE LESSON IN OUTLINE

Historical Background

When a man has been suddenly converted, as Paul was, he is generally driven by a strong impulse to make known what has happened to him. . . . Whether Paul yielded at once to this impulse or not we cannot say with certainty. The language of the book of Acts . . . would lead us to suppose so. But we learn from his own writings that there was another powerful impulse influencing him at the same time; and it is uncertain which of the two he obeyed first. This other impulse was the wish to retreat into solitude and think out the meaning and issues of that which had befallen him.—*The Life of Saint Paul, Stalker.*

Calmed by retirement, confirmed, it may be, by fresh revelations of the will of God, clearer in his conceptions of truth and duty, Saul returned to Damascus. . . . The subject of his preaching was that "Jesus is the Son of God." . . . The Jews began at Damascus to feel toward Saul that fierce detestation which dogged him thenceforward to the last day of his life. . . . At last, exasperated beyond all endurance at one whom they hated, . . . they made a secret pact to kill him.—*The Life and Work of Saint Paul, Farrar.*

munities of his "praying Indians," in which he sought to make the Bible the law and the guide of the people.

The Indian Bible

Eliot's great work was the translation of the entire Bible. The difficulties of translating into the clumsy Indian speech the lofty and beautiful language of the Scriptures were almost insurmountable, but the heroic character of John Eliot was equal to any task, and he gave himself to this exacting work with untiring zeal. Edward Everett said of this book, "The history of the Christian Church does not contain an example of resolute, untiring, successful labor superior."

The Character of John Eliot

In 1690 Eliot died, after more than sixty years of faithful service as a minister of Jesus Christ. He was always unwearied in his service for others, but thought little of himself. Once the parish treasurer, when paying him his salary, thought that he would prevent Eliot from giving it away before he reached home, so he put it in a handkerchief which he tied in several hard knots. On his way home Eliot called on a poor family in which there was sickness. He tried to untie the knots so as to give them some money to meet their needs. After struggling a while in vain, he gave the entire sum to the mother, saying: "Here, take it. I believe the Lord designs it all for you."

QUESTIONS AND DIRECTIONS FOR STUDY

Based on the Daily Bible Readings and the Lesson Story

1. Read as much as you can of the Song of Hiawatha, especially section I, The Peace Pipe.

through. It is the man of mighty will alone who thus, in a determined spirit, along with God, carries through his enterprises which others would give up.

Prayer, the Essence of Religion.—It is in such prayer that the essence of religion consists. Prayer, says Sabatier is:

> a commerce, a conscious and willed relation into which the soul in distress enters with the mysterious power on which it feels that it and its destiny depend. This commerce with God is realized by prayer. Prayer is religion in act—that is to say, real religion. . . . Religion is nothing if it is not the vital act by which the whole spirit seeks to save itself by attaching itself to its principle. This act is prayer, by which I mean, not an empty utterance of words, nor the repetition of certain sacred formulas, but the movement of the soul putting itself into personal relation and contact with the mysterious power whose presence it feels, even before it is able to give it a name. Where this inward prayer is wanting there is no religion; on the other hand, where this prayer springs up in the soul and moves it, even in the absence of all form and doctrine clearly defined, there is true religion, living piety.

Religion and Work.—So religion clusters about prayer, and prayer about work. Who works hardest prays hardest. Who will not earnestly work does not have the personal forcefulness to sincerely pray. But the prayer to which we refer need not be a rhetorical, nor even an articulate, one. It need not be separated in time or place from the task. One prays while he works when he goes into his task with a high, yearning idealism; when he feels a sense of its vastness and opens his life to guidance and inspiration from above; when he continually feels that it is but an incident in the vaster whole; and when he tries to look upon it as he believes the Great Taskmaster does. It is in this way that the strong man obeys, by the very force of his lofty idealism, the command to "pray without ceasing," for his prayer and his work make one indissoluble unity.

The Strong Man's Religion

RELIGIOUS DOUBT.—*Normal for adolescents.* This brings us to the problem of religious doubt. It has unfortunately been the custom to tie up religion with the blind intellectual acceptance of certain authoritative creeds, and to insist that everything of these creeds shall be taken or none. The result has, with strong young men and women, usually been the choice of the latter alternative. They are almost sure to come, at some time, to the position of Mrs. Alving, in Ibsen's "Ghosts," when she says to Pastor Manders:

Bad Practice of tying up religion with blind acceptance of creeds

> It was then that I began to look into the seams of your doctrine. I wanted only to pick at a single knot, but when I had got that undone the whole thing ravelled out. And then I understood that it was all machine sewn.

Ibsen on Doubt

In fact investigation has shown that practically all adolescents go, in their teens, through just such periods of doubt, in which they strongly revolt against many of the doctrines which they have been taught to regard as fundamental. Professor Starbuck says:

Doubt normal to adolescence

> Doubt seems to belong to youth as its natural heritage. More than two-thirds of the persons whose experience we are studying passed through a period sometime, usually during adolescence, when religious authority and theological doctrines were taken up and seriously questioned. To be exact, 53 per cent. of the women and 75 per cent. of the men have had a pretty distinct period of doubt, which was generally violent and intense.

Starbuck on doubt

Doubt no sin.—Nor is doubt morally reprehensible, as it is often represented to be. To doubt honestly is no sin. In fact, as the poet tells us,

> There lives more faith in honest doubt,
> Believe me, than in half the creeds.

Professor Holmes says:

> Between thirteen and nineteen the boy disappears and the man emerges. The first mark, then, of this mental change will be skepticism. Skepticism itself has a negative and a positive side. The first stage demands that the boy shall forget his boyhood gods;

Holmes on Place of Skepticism

6. *Make-Up of Book*

There are obviously mechanical features about a book that cannot be displayed from single pages, particularly in a book like this that must necessarily be somewhat homogeneous in character. These are the features covered in this item. They are style and attractiveness of binding, durability, and quality of paper, with some consideration given to convenience of size. To this group of qualities the judges have allowed twenty points. That means that the optimum should be credited twenty points and books or pamphlets that fall short of the optimum, somewhat less than twenty points. But how shall we measure this deviation from the optimum in such manner as to make judgments uniform? Clearly we need a scale, as we did for the other items. But such a scale could not be reproduced on these pages in the same manner as the preceding ones, for it would need to be made up of whole books.

Our solution is the sort of scale hereafter presented. It undertakes to compromise the demands of concreteness and accessibility. In the interest of concreteness, the several values are defined in terms of actual books, which properly the investigator should have before him in the same way as he has the picture scale, and which he should use in the same manner. But in the interest of accessibility, descriptions of these books are given which should enable one to image them with reasonable accuracy in their absence. So that roughly correct evaluations can be made from the scale even apart from the actual presence of the books in terms of which the values are defined. There are four other scales in the series in which definitions had to be made in terms of books. In all these cases the writer has, out of considerations for practicability, taken as standards only books that are readily accessible. That neces-

sitated choice almost exclusively from the more widely used graded series, where the same material is employed in a given grade year after year. In many cases it would have been more convenient for the scale makers to draw upon the uniform, or other periodical, literature; but the definitions would then have been purely academic, since this material nearly always becomes inaccessible a few months after its date of issue.

The scale was made in the same manner as the scale for organization of page described above. Namely, the writer selected a set of teachers' books, and another set of pupils' books, ranging in merit from very poor to very good. Each of five judges then arranged them in what he considered ascending order and apportioned credits on a scale of twenty points according to what he judged to be the relative length of intervals between them. These five evaluations were then averaged to get the final standard. From what has been said before, it will be clear enough how this scale is to be applied in judging books.

DEFINITIONS

The reader may need the following definitions in order to understand the descriptions given for the several elements of the scale:

1. The *back* of a book is the edge around which it opens; the two lids are called the *sides.*
2. The pasteboards used for side covers are called *boards.*
3. When only paper is pasted over these boards the book is said to be *bound in boards;* when cloth is glued over them, it is *bound in cloth,* etc. If boards are entirely lacking; the book is *bound in paper.*
4. Binding is said to be *tight back* when the cover is glued solidly to the back of the book. If fastened only at the edges (the joints), it is *loose back.*
5. Book backs may be *rounded, straight, convex,* or *concave.* The terms define themselves. Most well made books have rounded backs.
6. Books are *full bound* when the whole cover is made of one piece of the same material; *half bound,* when the back is covered with leather and the sides with paper or cloth; and *three-quarters*

bound when both the back and the four corners are covered with leather.

7. A pamphlet is *saddle-stitched* when it is stitched through and through its fold. If it is sewn through its edge, it is *side stitched.* Usually the former method is used.

8. Books are usually sewn up into *sections* of sixteen pages (sometimes more or less) and these sections then piled one upon the other and glued together before being inserted into the case. Such sections are usually saddle stitched with linen thread.

9. A *super* is "a thin, loosely woven cloth, glued onto the backs of books to help to hold the signatures (sections) together and, by extending over the inside of the cover, to hold book and cover together. In publishers' binding this is usually all that holds a book in its case. It is thin and loosely woven that it may be easily glued down and starched that it may be easily handled." The super can usually be seen through the paper covering it (the endpaper).

10. A *headband* is "the silk or cotton ornament worked at the head and tail (top and bottom) of a book to give it a finished look, to strengthen it and to make the back even with the square or boards which form its sides. The *headcap* is the fold of leather over the headband." A headband can usually be seen bulking up under the end paper. In a loose back book it can also be seen at the head or tail.

11. *Endpapers* are "the papers placed at each end of the volume and pasted down upon the boards." They help to hold the book in its case and are assisted in this by the super when such is present.

12. A back is *reinforced* when a strip of tough paper, tape, vellum, or leather (in addition to the super) is glued over it.

(The quoted definitions are from Dana's "Notes on Bookbinding for Libraries").

SCALE FOR MEASURING MAKE-UP OF BOOK OR PAMPHLET

Teacher's Book

Value 1

Equal to the Christian Bible Lesson Leaves, First Quarter, 1920, No. 1. Published by the Christian Board of Publications, 2704-14 Pine Street, St. Louis, Mo.

This is a single sheet 6 by 8½ inches, printed on both sides on a very poor quality of machine-finished paper.

Value 2

Equal to the Keystone Primary Stories, Third Year, Part III, Lesson 27. American Baptist Publication Society, Chestnut St., Philadelphia.

This is a four-page leaflet, 6 by 9 inches, printed on a fair quality of machine-finished paper.

Value 4½

Equal to Friends' Graded First Day School Lesson Series, Lessons on the Psalms, Part II; by T. Augustus Murray. Published by the Friends' General Conference, Philadelphia, July 1911.

This is a 6 by 9, 28-page pamphlet with no cover. Paper about sixty pound machine-finished book. Saddle stitched with wire staples.

Value 7

Equal to the Christian Nurture Series, Course I, "The Fatherhood of God." Published 1917 by the *Young Churchman,* Milwaukee (Now sold by the Morehouse Publishing Company).

This is a book of two hundred ten pages, 4¾ by 7¼ inches and bound in a light paper cover. Section sown with linen thread and glued. No super or endpapers, straight back. Paper, about fifty pound machine-finished book.

Value 8

Equal to the International Graded Course, Intermediate, Year 4, Part 3, Teachers' Manual. Published by the Methodist Book Concern.

This is a booklet of about 100 pages, 5 by 7½, bound in heavy brown paper. It is saddle stitched with wire staples. About fifty pound machine-finished book paper.

Value 9

Equal to the International Graded Course, Beginners, Part II, "The Little Child and the Heavenly Father." Published by the Methodist Book Concern, New York.

This is a 195 page book, 6¼ by 8 in., and bound in heavy paper. Section sewn with linen thread and glued, but no supers or end papers. Straight back. About sixty pound machine-finished book paper.

Value 14

Equal to Nordell's "Preparations for Christianity," Senior Teacher. Published by Charles Scribner's Sons.

This is a book of two hundred and fifty-two pages, 5¼ by 7½, with rather poor quality of cloth binding. Rounded back, section sewn with linen thread, super, fair endpapers. About fifty pound machine-finished book paper.

Value 15

Equal to Richardson's "The Religious Education of Adolescents," published by the Abingdon Press, New York.

A book of 191 pages, 4½ by 6½ inches, bound in semi-flexible cloth. Rounded back, section sewn, super, heavy endpapers. About fifty pound machine-finished book paper.

Value 16

Equal to Soars', "Heroes of Israel," Teachers' Manual. Published by the University of Chicago Press.

A 250 page book, 5½ by 7¾ inches, bound in substantial but undecorated cloth cover. Rounded back, section sewn, super, fair endpapers. Good machine-finished book paper.

Value 18

Equal to Crosby's, "The Geography of Bible Lands," published by the Abingdon Press, New York.

A book of 242 pages, 6¼ by 8¼ inches, bound in dark green cloth. Cover made attractive by tooled margin, tooled rectangle on front side for title, and contrast between the brown color of title section and the dark green of rest of the cover. Same contrast of colors on back. Rounded back, section sewn, super, fair endpapers, super-calendered book paper.

Value 18

Equal to Guild and Poor's, "The Little Child in the Sunday School," published by the Beacon Press, Boston.

A 229-page book, 6½ by 9, bound in good cloth. Cover is a delicate blue, blind-tooled around margin. Title on front side and on back in very dark blue. Rounded back, section sewn, very loosely woven super, heavy endpapers. About sixty pound, soft, eggshell-finished book paper.

Value 20

No book was submitted to the judges that they were all willing to mark 20. To get this maximum rating a book would need to have:

a. At least as good paper as any of the books above.
b. A binding at least as attractive as any of the above.
c. Either very good quality of cloth binding (such as art canvas or English linen) or half (better still three-fourths) leather.
d. Good sewn-in headbands (which none of the above had) and attractive headcaps.
e. Well-glued super of good material extending out over the inside of each cover at least three-quarters of an inch.
f. Tough endpapers.
g. Rounded back reinforced with vellum, tape, or light leather.

Pupils' Books

Value 1

Equal to the Christion Bible Lesson Leaves, First Quarter, 1920, No. 1. Published by the Christian Board of Publications, St. Louis.

This is a single sheet, 6 by 8¼ inches, printed on both sides on a very poor quality of machine-finished paper (Same as in the teacher's book scale).

Value 3

Equal to the Keystone Primary Stories, Third Year, Part III, Lesson 27. American Baptist Publication Society. (Used also in teacher's scale.)

This is a four-page leaflet, 6 by 9 inches, printed on a fair quality of machine-finished paper.

Value 6

Equal to Friends' Graded First Day School Lessons, Lessons on the Psalms, Part II; by T. Augustus Murray. Published by the Friends' General Conference, Philadelphia. (Used also in teachers' scale).

This is a 6 by 9, 28-page pamphlet with no cover. Saddle stitched with wire staples. About sixty pound machine-finished book paper.

Value 9½

Equal to The Christian Nurture Series, Course 1, "The Fatherhood of God," Pupils' leaflets number 7. Morehouse Publishing Company.

This is a four-page leaflet printed on about fifty pound machine-finished paper. It is perforated with two holes at the back

edge and intended to be fastened with others by a string in home-made cover.

Value 11

Equal to International Graded Course, Junior, Year 1, Part 1. Published by the Methodist Book Concern.

This is a booklet of about 80 pages bound in tough paper. Saddle stitched with wire. 5 by 7½ inches. Machine finished book paper. Pocket inside of cover for containing maps.

Value 11

Equal to Christian Nurture Series, Course 10, "The Long Life of the Church," pupils' manual. Morehouse Publishing Co., Milwaukee, 1919.

A book of 173 pages, 4¾ by 7½ inches, bound in light paper covers. Title on side. Straight back, side stitched, no super or endpapers. About fifty pound machine-finished paper.

Value 12

Equal to Nordell's "Preparations for Christianity," Published by Charles Scribners' Sons.

A book of 295 pages bound in a poor quality of cloth with light boards. Rounded back, section sewn, super, fair endpapers. About fifty pound machine-finished book paper.

Value 14

Equal to Dudman's "Children of the Father," Pupils' Note Book. Published by the Beacon Press.

Looseleaf note book, 8 by 9¾ inches, heavy yellow covers fastened by brown cord tied in bow. No back to binding. Paper is good, soft, eggshell-finished. Book contains 40 loose leaves.

Value 14

Equal to Richardson's "The Religious Education of Adolescents," published by the Abingdon Press. (Used also in teachers' scale.)

A book of 191 pages, 4½ by 6½ inches, bound in semi-flexible cloth. Rounded back, section sewn, super, heavy endpapers. About fifty pound machine-finished book paper.

Value 16

Blake's "Fez and Turban Tales," published by The Interchurch Press, New York.

A book of 125 pages bound in half black cloth and half orange-colored boards. 5 by 7¾ inches. Title on side. Front cover also decorated with pen portraits. Rounded back, section sewn, super, good endpapers. Good calendered paper.

Value 18

Equal to Soares' "Heroes of Israel," pupils' book. Published by the University of Chicago Press.

Book of 388 pages, 5¼ by 7½, bound in very substantial but not particularly attractive cloth. Section sewn, super, fair endpapers. About fifty pound machine-finished paper.

Value 20

No book was submitted to the judges that they were all willing to mark 20. To get this maximum rating a book would need to have:

a. At least as good paper as any book in either of the scales.
b. A cover at least as attractive as that of any book in either scale.
c. Either very good quality of cloth binding (such as art canvas or English linen) or half (better still three-fourths) leather.
d. Good, sewn-in headbands and attractive headcaps.
e. Well-glued super of good material extending out over the inside of each cover at least three-quarters of an inch.
f. Tough endpapers.
g. Rounded back reinforced with vellum, tape, or light leather.

Chapter IX

STYLE

Importance

To optimum style the judges assigned a rather heavy weighting—one hundred points. If one is to get an influential hearing, it is necessary not only that one have good ideas but also that one express them well. Different persons may treat the same theme, or narrate the same incident, and one do it in a dull and prosaic way that conveys no vivid images, carries no conviction, or arouses no response, while the other does it in such fashion as to re-create before the hearer the very living scene, challenge his best thinking abilities and drive him on to well-matured convictions, or throw him into eager and persistent readiness to act. It is ability to do this latter thing rather than the former that distinguishes good style from poor style. To have good style, therefore, the language must be not only grammatically correct, but it must also be clear, strong, attractive, stimulating. And since it does not exist for its own sake but only to influence people, it must be adapted to its situation—to the age and condition of the persons addressed and to the nature of the subject matter.

The Style-Scales

There is perhaps no respect in which judgments on a book would show greater differences, if not guided by some objective criterion, than in respect to style. With ten different judges the same specimen of prose is almost sure to be rated anywhere from 20 or 30 per cent. up to 80 or 90 per cent. If, therefore, we are to get judgments that are at all uniform, we must have some standard against which all can measure

the specimen they are evaluating. Such a standard is afforded by a set of scales analogous to those described under the section on Mechanical Features.

The Making of the Scales

The scales made for this purpose were worked out in the same manner as the one for measuring artistic merit of pictures already described. Namely, we had a number of competent judges rank specimens, and then we picked out "steps" on the basis of agreement on the part of 75 per cent. of the judges. However, here we were not obliged to go back far enough to establish a "zero," as we were in the preceding case. For in the field of English composition several scales had already been worked out by the same method, and we were able to make one of these—the Hillegas Scale—our starting point. Accordingly we threw into our collection of specimens several of the elements already evaluated in the Hillegas Scale, and worked out our values by starting from one of these. Our style-scales are therefore "extensions" of the Hillegas Scale.

The Hillegas Scale upon which we built was not intended for the same purpose as ours, else we should have recommended its use as a whole instead of developing our own. It was intended to measure the compositions of school children. The difference between its specimens, except near the top, lies largely in the degree of correctness of spelling and grammatical usage, while the difference between our specimens was seldom that of grammatical correctness but generally that of clumsiness and puerility as against smoothness and strength. For that reason a scale for measuring the style of connected discourse in a book must be different from one for measuring school compositions. But specimens near the middle of the Hillegas scale made a fair point of departure for our extensions.

Other Differences from the Picture Scale

Besides the point of departure, there were two other respects in which the making of this scale differed from that of our

picture scale. One of these was the fact that unit steps were picked out on the basis of a rather small number of initial rankings (From twenty-four to thirty-two in the several scales) and then these unit "steps" were corrected through rankings of the resultant small number of specimens by many additional judges. In some cases several hundred judges made these additional rankings; in other cases, considerably fewer.

The other respect in which the method here differed from that of the picture scale is that two different classes of judges made the rankings and the average of the evaluations of the two classes was accepted as the true values. One of these classes was always expert adults and the other was usually children of the age for which the style was intended. Details will be given in the introduction to the several scales below.

Variability in the Rankings

There were some disconcerting experiences connected with the making of these scales. The variability of the rankings was very great—often shockingly great. Specimens that one judge would place at the top others would sometimes place at the bottom. Specimens deliberately doctored to make them even worse than they were originally, in order to get some miserably poor ones, would be sometimes ranked above paragraphs taken from Irving, Cooper and Macaulay, and that, too, by apparently competent judges who asserted that they had made their rankings very carefully. Moreover the evaluations made by college professors of English, or by such experts in story work as Principals of Kindergarten Training Schools, were nearly as inconsistent as those of high school sophomores or seven-year-old public school children. Many of the judges asserted baldly that style is such an individual matter that comparisons cannot be made.

Yet, while taken individually the rankings were often surprising, taken in the mass they showed unmistakable general tendencies. They gave beautiful examples—as in all the scales —of distribution according to the "normal probability curve."

Moreover in all three scales there was a close agreement between the two very diverse sets of judges as to the order of merit of the specimens and generally also as to the length of intervals between them. Certainly the values assigned by this method of consensus of judgment are far more objective and accurate than values that could have been assigned in any other way, and experience will prove that they can give very definite assistance in assigning values to material in textbooks. The scales are to be used in the same manner as the others already described. It is, however, particularly important here that several judges make the evaluations with the scales and that their assignments be averaged.

The Three Scales

The scales are made in three age-levels: one of stories for children up to the age of eight years, one of paragraphs for children from nine to thirteen, and one of paragraphs for older children. The elements in these last two are only fragments of prose, taken as incomplete units from longer selections. They are, however, as nearly complete as possible in the circumstances. It is, of course, not easy to judge style from a fragment, and that is doubtless one reason for the great variability shown in the rankings, but it was obviously impracticable to use whole chapters and, if we were to have a scale at all the material of which was comparable with that to be measured, we were obliged to make it up from fragments. But the primary scale contains complete stories and only such.

THE PRIMARY SCALE—AGES UP TO EIGHT

In making this scale eighty stories were submitted to students in story telling, kindergarten teachers, and other persons of like preparation. Twenty-four of these returned the stories ranked. From these rankings unit "steps" were selected. These were then sent out to some sixty additional persons of the same sort. Enough returned them to bring the whole number of rankings to forty. On the basis of these the steps were

"corrected," with the results shown in the following table. These same stories were then given in pairs to a large number of children in the second and third grades of the public schools of Delaware, Ohio, and Mt. Vernon, Ohio. In some cases they were given to the children to read at home—always in pairs—and sometimes they were read to the children by their teachers, always, however, testing both members of the pair in the same way. The children were then asked to vote which they liked better after the reading of each pair. Two parallel sets of children were used in zig-zag fashion in this voting, so that no set would have the same story twice. In this way we were able to have each story in the series compared with that one which, according to adult rankings, was supposed to stand next above and next below it. From the proportion of votes, we computed, by the same method as that used with the adult judges, the nature and length of the steps as viewed by the children. There were a few reversals of the adult judgments, but ordinarily the results of the two agreed closely. The table below makes comparison possible for those who are interested.

TABLE XVII—VALUES OF ELEMENTS IN PRIMARY STYLE-SCALE

(This is only for systematic presentation and for reference. The score-card values are repeated in connection with the several stories below.)

No.		*Steps by Teachers' Ranking*	*Steps by Children's Ranking*	*Average*	*Score-Card Values*
1.	Hazing a Freshman.....	5.000	5.000	5.000	44.
2.	Moses in the Basket.....	6.536	7.439	6.987	61.
3.	David and Goliath.....	7.028	7.513	7.270	64.
4.	Peter and Cornelius.....	8.257	8.016	8.134	71.
5.	How Men Treated Jesus.	7.599	8.925	8.262	73.
6.	Visit of the Wise Men...	8.823	8.837	8.835	78.
7.	Peter and John at the Beautiful Gate.....	9.601	9.883	9.742	86.
8.	Telling the Truth.....	9.601	10.145	9.873	87.
9.	Daniel in the Lion's Den..	10.379	10.598	10.488	92.
10.	The Heavenly Father's Care.....	11.032	10.412	10.722	94.
11.	The Coming of the King.	(11.273)	11.000	11.136	98.
12.	God's Care for Birds and Animals.....	11.685	10.718	11.202	99.
13.	Out of the Nest.....	11.309	11.412	11.360	100.

THE PRIMARY STYLE-SCALE

Value 44

Hazing a Freshman

A University out west, I cannot remember the name, is noted for its hazing, and this is what the story is about. It is the hazing of a freshman. There was a freshman there who had been acting as if he didn't respect his upper classmen so they decided to teach him a lesson. The student brought before the Black Avenger's which is a society in all college to keep the freshman under their rules so they decided to take him to the rail-rode track and tie him to the rails about two hours before a train was suspected and leave him there for about an hour, which was a hour before the 9.20 train was expected. The date came that they planned this hazing for so they captured the fellow, blindfolded him and lead him to the rail-rode tracks, where they tied him.

(The above was taken from the Thorndike Extension of the Hillegas Scale.)

Value 61

Moses in the Basket

Long after Joseph's time there come a bad king who was very cruel to the children of Jacob. And one time he made a rule that every baby boy that was born among them should be killed. And one mother could not bear to lose her baby and she hid him and when he was three months old she could not hide him and she made a basket and put it in it and she put the basket in the tall grass in the water and it floated like a little boat. And baby's sister Miriam watched it.

And the wicked king had a daughter and once she came down to the river and found the basket with the baby in it. And the baby cried and she felt sorry for it.

And Miriam seen the princess take the baby and she went to her and asked her "Does she want a nurse to take care of it?" And she said "Yes." And she said for her to find one.

And Miriam went to find her one. And who do you think she got? Why its mother, of course. And when she come the princess told her to take care of it and she would pay her for it. And she called the baby Moses.

And she was very happy because she had the baby again and knowed he was safe and she thanked God.

(The above is a doctored specimen.)

Value 64

DAVID AND GOLIATH

When Saul was king some people called Philistines come to fight the Children of Israel. And one of the Philistines was very big and strong. He was most twice as tall as the other men, and his name was Goliath. And he was very proud and he cried out to Saul that he would fight any man in the king's army.

And when Saul's men heard this call they were very much scared for they did not have anybody in Saul's army that darst fight this dreadful giant.

Two of David's brothers was in Saul's army and their father once sent David to see them. And while David was there Goliath come forward and dared somebody of Saul's men to fight him.

And when David heard this he told Saul he would go out and fight this man. Saul said David was only a boy and there was no sense in his fighting this giant, but David would not give up. He told Saul how he had fought a lion and killed him, and also a bear. So Saul told him he could go.

David picked up some small stones out of a brook and come near Goliath and put the stones in his sling and slung them at him. And he made fun of him and said let him come close and he would kill him. But David slung a stone and it hit him in the middle of his forehead and killed him.

(The above is a doctored specimen.)

Value 71

PETER AND CORNELIUS

You remember Peter was staying at the home of Simon the tanner, in the seaside village of Joppa. Like many other houses in Palestine Simon's house had a flat roof with a stairway leading up to it. One noonday Peter went to the top of Simon's house to pray. Peter happened to be very hungry that day, and there upon the housetop he had a very strange vision about things to eat. It seemed to Peter that a sheet had been let down from heaven. On it were many different kinds of animals. A voice from heaven told Peter that all these animals were good for food, because God had made them all good to eat. This surprised Peter, because before this he had thought some of those kinds of animals were not good to eat. Three times Peter saw this vision of the sheet with the different kinds of animals upon it.

"I wonder what this vision can mean?" thought Peter. Then it seemed that a voice said to him, "Behold downstairs there are three men who want to see you."

Peter went downstairs and found three men who said, "Our master, Cornelius, of Caesarea, has had a vision from God in which he was told to send for you to come to his house."

Now Cornelius was a Roman, and before this Peter had not thought that he was to preach the gospel to the Romans. But now he remembered his vision and he thought, "God told me that all those animals on the sheet were good for food. I think He meant in this way to explain to me that because all the people of the world belong to God the gospel is for them all."

Paul, another worker for Jesus, Once wrote a letter to the Roman people in which he told them that they, too, had a right to the gospel of Jesus, and might call upon the Lord to forgive and bless them.

There are many more nations in the world today than there were in Peter's time. There are the people of India, Chinese and Japanese people, African people; there are people of the far northland and people of the far southland, all curious and different, yet all belonging to God's great family, and everyone needing Jesus' gospel.

Peter left Joppa that day and went with the three men to Caesarea. Cornelius, who was an important man, captain of a hundred soldiers, came to meet Peter, as we see him in the picture, and this is what he told Peter:

"Four days ago I was worshipping God and praying that He would help us, and in a vision He told me to send for you. I am glad you have come. We want to have you tell us about the things of God."

Then Peter told the gospel story to Cornelius and his men. He told them that he truly believed that Jesus was the Saviour of all the different people of the world. He told how Jesus had lived on earth, had gone about doing good, and had died and risen from the grave, saving all nations from sin and death.

And Cornelius and his men believed in Jesus and received in their hearts the gift of the Holy Spirit. They began to praise and magnify God and were baptized in the name of Jesus. These people, too, begged Peter to stay with them awhile.

Value 73

HOW MEN TREATED JESUS

Would you think anyone could hate Jesus? Yet see! Those men have spears, and one stands with a rope raised ready to tie Jesus' hands behind Him. They had been wanting to take Him prisoner for a long time, and now one of His own friends has sold Him to them. Jesus and His friends met for the last time

in an upper room in Jerusalem, and there He told them many beautiful things. He knew Judas had sold Him, but He was kind to Him. He ate with His friends the last Passover feast, and then He gave to them the Lord's Supper, which we call the Holy Communion. After they had sung a hymn together they went out and over the hills to the dark garden of Gethsemane, where Jesus prayed so earnestly and sorrowfully. At the gate of the garden they met all the soldiers and the false Judas, who kissed his Lord as a sign that He was the one the soldiers were to take captive. Think of it! The good, kind hands that had only helped and blessed were tied like a thief's hands. Peter tries to stop them, but Jesus will not let anyone be harmed for Him. The soldiers took Him and led Him away to the men who hated Him and wished to kill Him. Jesus could have broken away from them. He had power to make them fall down dead before Him. But Jesus had come to help men, not to harm them. He had come to save their souls, and to do this He must die. Jesus was willing to do this. He had told them "THE SON OF MAN IS BETRAYED INTO THE HANDS OF SINNERS."

Value 78

THE VISIT OF THE WISE MEN

When Jesus was born there were Wise Men watching for a wonderful new star, because they had read in wise books that a wonderful King was to be born, and that when this new King came, a glorious new star would shine in heaven. One night they saw a great star that they had never seen. "It must be the star of the new-born King," they said. "Let us go and seek for Him; but how shall we find the way?" When they looked up again at the beautiful new star, and it seemed to move in the sky and say, "Follow me. I will show you the way."

So the Wise Men got ready for a long journey. They rode on camels, because camels can go a long, long way without getting tired or thirsty. On and on they went across the desert, and the wonderful star led them until it "came and stood over where the young child was." "He must be there," said the Wise Men. So they got down off the camels' backs, and went in to find the little new-born King.

How glad they were to find the dear Baby! When they had knelt down and worshipped Him and given the beautiful gifts they had brought, they rode away again to their far off homes.

Value 86

PETER AND JOHN AT THE BEAUTIFUL GATE

Before Jesus went back into heaven, he had told his disciples that they were to live here on earth as he had lived. They were to go everywhere preaching about God and the love of the Saviour, just as Jesus himself had done.

Two of these helpers, Peter and John, were working for Jesus in Jerusalem. One day as they entered the temple by the gate called "Beautiful," a poor, wretched, crippled beggar, who was lying on the steps, asked them to give him something.

This beggar had been crippled all his life. He had never been able to walk. Friends would carry him out every day and place him on these steps, where they would leave him to beg for a living.

Peter and John stopped when the beggar called to them. They didn't have any money. They saw he was in greater need of something else. Peter said, pityingly: "Silver and gold have I none; but what I have, that I give thee. In the name of Jesus Christ of Nazareth, walk!"

Then Peter took the cripple by the hand and raised him up. His legs and ankles became straight, and the man began to walk for the first time in his life. How happy he was! Why, he was no longer a cripple! He ran and jumped and began to praise God whose power had healed him.

All the people around the temple heard him. They ran to the gate. They could hardly believe their eyes when they saw the crippled beggar walking and leaping, and holding on to Peter and John, and thanking them and praising God.

A crowd gathered about. Every one was excited. A miracle had been performed. Peter saw that this was a chance to tell the people about their heavenly Father. He told them that it was God who had healed this man. He told them that Jesus, whom the Jews had nailed to the cross, was the Son of God, that he had been raised from the dead, and that they were only his helpers working in His name. Peter begged the people to give up all their sins and to believe in Jesus. And great numbers decided to belong to Christ. But the priests and officers tried to drive Peter and John away.

Value 87

TELLING THE TRUTH

There was once a little boy named Samuel. His mother loved him and wanted him to be a minister when he should grow up.

As soon as he was old enough she took him to God's house, for him to become a helper of the minister.

In those long-ago days ministers lived right in the church instead of in a home. The church had many rooms in it; there were rooms in which the minister and his helpers might eat and sleep.

Samuel's work was to help Eli, the minister, who had become so old that he could hardly see. We can imagine that Samuel was very happy as he ran quickly to open the doors, to light the lamps, and to do all sorts of errands for Eli. Once a year his mother brought him from home a new linen coat with a nice belt around the waist. This coat Samuel wore as he went about his work of helping the old minister Eli.

Even at night little Samuel slept near, so that if Eli should want anything Samuel could hear him call. One night when the little Samuel had grown to be a big boy, twelve years old, he lay down to sleep, and a wonderful thing happened: God, the heavenly Father, called him to do something for Him. It was something hard, too. When Samuel heard the call, he answered: "Here am I." Then, getting up out of bed, he ran to Eli, the old minister, thinking that it was he who had called, and said: "Here am I; for thou calledest me." Eli said: "I called not; lie down again." Samuel ran back to his bed and lay down.

Again God called him. Again, Samuel, thinking that it was Eli, got out of bed, and, running to Eli, said: "Here am I; for thou calledest me." Again Eli answered: "I called not, my son; lie down again."

A third time God called. A third time Samuel got up from his bed, and, running to Eli, said: "Here am I; for thou calledest me." Eli knew that it was God, the heavenly Father, calling. He said to Samuel: "Go, lie down; and when he speaks again, answer, Speak, Jehovah; for thy servant heareth."

Samuel ran and lay down again. Soon he heard the voice calling; "Samuel, Samuel." Knowing this time that it was not Eli, but God, the heavenly Father, Samuel answered; "Speak; for thy servant heareth." Then God gave him the message. It was to tell Eli that He, God, was displeased with him.

That was hard for Samuel to do. Eli was older than he; Samuel was only twelve; Eli might be displeased if Samuel told him what God had said. But Samuel told him anyhow, even if it was hard to do.

Value 92

DANIEL IN THE LIONS' DEN

When Daniel was a little boy, the king of another country had sent soldiers to take him away from his own home into a strange land. There he lived in the king's palace, and learned to be his servant.

Now the king and his people did not know about God and said no prayers to Him. They worshipped idols. When Daniel was a very little boy, his mother had taught him to pray to God at home, and very often they would go to the House of the Lord to say prayers, and thank God, just as we come to church. In the king's country there was no House of the Lord, but three times every day Daniel would look out through his open windows toward his old home, Jerusalem, and kneel down to pray.

Every day the king loved and trusted Daniel more and more. This made some of the king's other servants very angry. Day by day they watched Daniel to try to catch him doing something wrong, so that they could go and tell the king; but Daniel just went right on doing right, so that even his enemies had to say, "He is faithful. He does always what the king commands." At last these wicked men who wished to do Daniel harm, went to the king and told him about Daniel's praying to God, and not to the idols. They said, "All the great men in this kingdom have agreed that if anyone prays to any god or man, except the king, for thirty days, he shall be cast into the den of lions."

The king did not dream that these evil men were trying to harm Daniel, so he signed the letter which said, "If anyone for thirty days offers prayer to any other than the king, he shall be cast into a den of lions."

When Daniel heard this letter he thought, "If I say my prayers, I shall be thrown into the lions' den." But because he had a brave heart, and knew God would take care of him, this is what he did: "When Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God," just as he had been doing every day before the king signed the letter.

The wicked men were watching under Daniel's window, and when they saw him kneel, and pray to God, back to the king they went and said, "Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days save of thee, O King, shall be cast into the den of lions?" The king answered and said, "The thing is true." Then those wicked men said to the king, "That Jewish captive, Daniel, has not obeyed

thee, O King, but maketh his petition to his God three times a day."

Then the king, when he heard these words was very sad, for he loved Daniel very much, and all that day he tried to think of some way to deliver Daniel. Again the wicked men came and said, "Know, O King, that no decree which the king makes may be changed."

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king came and spake to Daniel and said, "Your God, whom you love and serve, He will surely deliver you." Daniel was sure, too, that God would deliver him, and the thought kept him strong and brave.

Then the soldiers brought a big stone and laid it upon the mouth of the den, and the king sealed it (*made it fast*).

Everyone thought that the lions would spring upon Daniel at once, and kill him. But Daniel was not afraid; he trusted God. Of course Daniel knew his God could and would take care of him. All through the long night the lions walked about and looked at Daniel, but not one of them touched him.

Now the king was very miserable all that night, because he was afraid the lions would kill Daniel. He could neither eat nor sleep.

The next morning the king arose very early and went in haste unto the den of lions. And when he came to the den, he cried unto Daniel, and said, "Daniel, O Daniel, servant of the living God, are you there?" Then the king listened. Then Daniel answered and said, "O, King, live for ever." Again the king called to Daniel and said, "Did thy God, whom thou servest continually, deliver thee from the lions?" and Daniel answered and said, "My God hath sent His angel, and hath shut the lions' mouths. They have not hurt me."

Then the king was exceedingly glad, and he commanded his soldiers to take Daniel up out of the den. "So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." And the king saw that Daniel was not hurt at all because God, in whom Daniel trusted, had kept him safe.

Value 94

THE HEAVENLY FATHER'S CARE[1]

One day a little boy came into the house from his play. "I am so thirsty, mother," he said, "O, I am so thirsty!"

His mother brought him a glass of cool water, and he drank till every drop was gone. Then he went out again to play.

[1] Copyrighted by The Graded Press. Used by permission.

By and by the little boy came in almost crying, and he said, "I am so hungry, mother. You don't know how hungry I am!"

His mother put a blue bowl of milk on the table, and she cut a slice of bread from the loaf. The little boy crumbled the bread into the milk, and he ate, and ate, till every bit of the bread and milk was gone, and he could see the blue butterfly that was painted on the bottom of his bowl. Then he went out again to play.

Pretty soon the wind began to blow. The little boy came in from outdoors, and this time he said, "I am so cold, mother. I am so cold I shiver."

His mother put his warm woolen coat on him, and buttoned it down to his feet. Then he went out again to play.

It was almost night when the little boy come in again. He came very, very slowly, and he said, "Mother, I am so tired I don't want to play any more."

So the mother took him in her lap, and rocked him in front of the fire. And as she rocked him, the little boy watched the yellow sparks flying like yellow bees up the black chimney, and, of course, it was just the time for a story, so his mother told him one.

"Once upon a time," she said, "the heavenly Father sent some raindrops down from the gray clouds, because he knew that to-day a little boy would be thirsty. They fell down, down, down, till they reached the tiptop of a hill, and they made a stream that flowed down, down, down, till it came to some pipes that lead into our house, and those were the water-drops I gave my little boy when he was thirsty."

"O!" said the little boy. "I didn't know it was the heavenly Father's drink of water."

"Yes; and once upon a time the heavenly Father made some yellow wheat grow, because he knew that to-day a little boy would be hungry. It grew and it grew and it grew, and then it was ground up into white flour, and mother made it into the bread you ate when you were hungry. And the heavenly Father knew, besides, that a little boy would need some milk to-day, to give him rosy cheeks. So he made the good red cow, that gave the milk which went into your blue bowl."

"O!" said the little boy. "I didn't know it was the heavenly Father's bread and milk."

"And once upon a time the heavenly Father knew that a little boy would be cold to-day, so he made a sheep with a woolly coat, and it was that sheep's woolly coat that I put on you when you were cold."

"Why, you made my coat, mother!" the little boy said.

"Yes, dear, but I made it out of wool from the heavenly Father's sheep. And once upon a time the heavenly Father knew

that a little boy would need a house to live in, so he made big trees to build it with, and the branches burn and make our good fire."

"O!" said the little boy, and he looked again at the sparks like yellow bees.

"And once upon a time the heavenly Father knew that a little boy would need bread baked and a coat made, and that he would be tired sometimes and want to be rocked and hear a story, and so he made me."

Just then there was a footstep at the door. The little boy sat up straight. "And father, too?" he said. "Did the heavenly Father know I'd want father too?" "Yes, the heavenly Father knew that, too."

Value 98

THE COMING OF THE KING[2]

Some children were at play in their playground one day when a herald rode through the town, blowing a trumpet, and crying aloud, "The King! the King passes by this road today. Make ready for the King!"

The children stopped their play and looked at one another.

"Did you hear that?" they said. "The King is coming. He may look over the wall and see our playground; who knows? We must put it in order."

The playground was sadly dirty, and in the corners were scraps of paper and broken toys, for these were careless children. But now, one brought a hoe, and another a rake, and a third ran to fetch the wheelbarrow from behind the garden gate. They labored hard, till at length all was clean and tidy.

"Now it is clean!" they said; "but we must make it pretty, too, for kings are used to fine things; maybe he would not notice mere cleanness, for he may have it all the time."

Then one brought sweet rushes and strewed them on the ground; and others made garlands of oak leaves and pine tassels and hung them on the walls; and the littlest one pulled marigold buds and threw them all about the playground, "to look like gold," he said.

When all was done the playground was so beautiful that the children stood and looked at it, and clapped their hands with pleasure.

"Let us keep it always like this!" said the littlest one; and the others cried, "Yes! yes! that is what we will do."

They waited all day for the coming of the King, but he never

[2] From Richards, *The Pig Brother and Other Fables,* copyrighted by Little, Brown & Company.

came; only, towards sunset, a man with travelworn clothes, and a kind, tired face passed along the road, and stopped to look over the wall.

"What a pleasant place!" said the man. "May I come in and rest, dear children?"

The children brought him in gladly, and set him on the seat that they had made out of an old cask. They had covered it with the old red cloak to make it look like a throne, and it made a very good one.

"It is our playground!" they said. "We made it pretty for the King, but he did not come, and now we mean to keep it so for ourselves."

"That is good!" said the man.

"Because we think pretty and clean is nicer than ugly and dirty!" said another.

"That is better!" said the man.

"And for tired people to rest in!" said the littlest one.

"That is best of all!" said the man.

He sat and rested, and looked at the children with such kind eyes that they came about him, and told him all they knew about the five puppies in the barn, and the thrush's nest with four blue eggs, and the shore where the gold shells grew; and the man nodded and understood all about it.

By and by he asked for a cup of water, and they brought it to him in the best cup, with the gold sprigs on it; then he thanked the children, and rose and went on his way; but before he went he laid his hand on their heads for a moment, and the touch went warm to their hearts.

The children stood by the wall and watched the man as he went slowly along. The sun was setting, and the light fell in long slanting rays across the road.

"He looks so tired!" said one of the children.

"But he was so kind!" said another.

"See!" said the littlest one. "How the sun shines on his hair! it looks like a crown of gold."

Value 99

GOD'S CARE OF BIRDS AND ANIMALS[a]

Once upon a time there was a little toad who thought his own home was the best home in the world. Such a funny home as it was, too! But God had given it to him, and of course it was just the right home for the little toad. It was just a little hollow

[a] From *The Fatherhood of God,* Christian Nurture Series. By permission of the Morehouse Publishing Co.

under a stone, where it was all dark, and damp, and cool as could be. The little toad liked it so much that he thought everybody and everything else in the world must wish for such a home as his. So, one day when a robin came flying by, he called to the robin and said he, "Please wait a minute, dear robin, I want to ask you something." So the robin perched overhead on a bough and chirped politely, "Well, sir, what is it?" Said the little toad,

"Wouldn't you like to live like me
Under a stone where it's cool as can be?"

But the robin sang,

"It may suit you, but it wouldn't suit me.
I love my nest in the spreading tree.
That's the dear home that God gives me."

Then he flew away.

Pretty soon the little toad hopped along near a brook, and he spied a tiny fish swimming in the water; so he asked the fish,

"Wouldn't you like to live like me
Under a stone where it's cool as can be?"

But the little fish said,

"It may suit you, but it wouldn't suit me.
God made the rivers, the lakes, the sea
Full of clear, bright water for fishes like me."

Then he swam swiftly away.

Then a squirrel came whisking by, and the little toad asked him,

"Wouldn't you like to live like me
Under a stone where it's cool as can be?"

But the squirrel twinkled his little bright eyes and said he,

"It may suit you, but it wouldn't suit me.
I like my nest in the hollow tree;
That's the snug home that God gives me."

Well, the little toad was getting more and more puzzled, when along came a happy little boy whistling a merry tune. "I'll ask him," said the toad, "he ought to know what home is best." So he called to the little boy,

"Wouldn't you like to live like me
Under a stone where it's cool as can be?"

How the little boy laughed!

"Oh, no," said he, "that might suit you but it wouldn't suit me.

My father and mother and I, we three,
Have the dearest home in the world, you see;
But mother tells me that God knows best,
For the fishes, the sea, for the robin his nest,
For the squirrel his hole in the hollow tree,
And your stone for you where it's cool as can be."

So the little toad hopped back happily under his stone, where it was all damp and dark and cool as could be.

Value 100

OUT OF THE NEST[4]

Once upon a time a mother-bird and a father-bird built a nest in a tree.

It was made of straw and leaves and all sorts of wonderful things, and it even had lace trimmings on it.

Soon after the nest was finished the mother-bird put two eggs in it, and then she and father-bird thought of nothing but keeping those eggs safe and warm.

Mother-bird sat upon them day and night; and even when father-bird would say, "You really must fly about a little and let me take care of the eggs," she did not like to leave them.

After a while two little birds came out of the shells, which was just what she had been hoping for all the long time. The baby-birds were both so weak and small that they could do nothing at all for themselves but open their mouths very wide and call, "Peep, peep! Mother dear, peep!" Mother-bird and father-bird were busy all day getting them something to eat.

By and by they began to grow; and then they had soft feather clothes to wear, which are the best clothes in the world for baby-birds.

Mother-bird said to them one day, "You are almost ready to learn to fly," and they felt very large.

That same day mother-bird and father-bird flew away together to get something for dinner; and while they were gone, the little birds heard a very queer noise which seemed to come from a pond near their tree. This is the way it sounded: *"Kerchunk! Kerchunk!"*

"Oh! what can it be?" said the sister-bird.

"I'll peep over the side of the nest and see," said her brother.

But when he put his head out he could see nothing, although he heard the sound very plainly: "Kerchunk! Kerchunk!" Then

[4] From Maud Lindsay, *Mother Stories,* by permission of Milton Bradley Co.

he leaned out a little farther and a little farther, till his head was dizzy.

"Peep, peep! You'll fall!" cried the sister-bird; and, sure enough, she had scarcely said it before he tumbled out of the nest, down, down, to the ground.

He was not hurt, but oh, how frightened he was! "Peep, peep! Mother dear, peep!" he cried.

"Peep!" cried the sister-bird up in the nest; but the mother and father were too far away to hear their calls.

The brother-bird hopped about on the ground and looked around him. He was near the pond now, and the sound was very loud: "Kerchunk! Kerchunk! Kerchunk!"

"Peep, peep, peep!" called the birdie; and in a moment up hopped a big frog.

This was an old school-teacher frog, and he had been teaching all the little frogs to sing.

He hopped right up to the brother-bird. "Kerchunk! Kerchunk!" said he. "How can I teach my frogs to sing when you are making such a noise?"

"Peep, peep! I want my mama," said the baby-bird.

Then the big frog saw how young the birdie was, and he was sorry for him.

"Come with me," he said, "and I will teach you to sing."

But the baby-bird only cried louder than ever at this, and a mother-dove, who was singing her babies to sleep in a neighboring tree, flew down to see what could be the matter.

"I can't begin to get my children to sleep in all this fuss," she said to the frog; but when she saw the little bird, she was just as sorry as the frog had been.

"Poor, dear baby," she cried; "I will fly right off and find your mama for you." So she told her children to be good and quiet, and then away she flew.

Before long she met the father and mother, and they all flew back in a great hurry.

Then they tried to get the baby-bird into the nest again.

"He's entirely too young to be out of the nest," cried his mother, "and he must get in again at once."

"Spread your wings and fly as I do," said the father-bird.

So the baby-bird spread his wings and tried to fly; but try as he would, he could not reach the nest in the tree.

"Put him into my school and I will teach him to swim," said the frog; "that is better than flying, and a great deal easier to learn, I am sure."

This was so kind in the frog that the mother-bird thanked him; but she said that she had to be very careful with her children

and that she was afraid the water might give the little bird a cold.

While they were talking, they heard somebody coming along, whistling the jolliest tune.

"Dear me! Dear me!" cried the bird. "There comes a boy!"

"He's apt to have stones in his pocket," said the frog.

"He will carry my darling off and put him in a cage! Oh, fly! fly!" begged the mother-bird. But before the baby-bird even had time to say "peep!" the boy came in sight.

Then the father-bird flew over the boy's head and the mother-bird down in front of him. The frog croaked and the dove cooed, but none of them could hide the little bird from him.

"If you hurt him I'll peck your eyes out!" cried the poor mother, who hardly knew what she was saying; but the bòy picked the little bird up, just as if he did not hear her.

"Oh! what shall I do?" cried the mother-bird.

Then the boy looked at her and at the baby-bird and up in the tree where the nest was.

"Coo, coo, coo! I think I know what he's going to do," said the dove.

"There's no telling," croaked the frog; and they all watched and wondered while the boy put the bird in his pocket and began to climb the tree.

He swung himself from branch to branch, climbing higher all the time, until at last he reached the pretty nest where the sister-bird waited for her mama to come home.

Mother-bird and father-bird flew to the top of the tree to watch the boy.

"Suppose he should take her too," said the mother-bird. But what do you think he did?—Yes, indeed! He put the brother-bird back in the nest, as well as the mother-bird could have done it herself.

"Thank you! Thank you!" sang the mother and father as the boy scrambled down again.

"Peep, peep! Thank you!" called the little birds from the nest.

"Coo, coo! I knew," cried the dove.

"Kerchunk! Kerchunk! I should like to have him in my school," said the frog as he hopped away to his pond.

And that is the end of my story.

THE JUNIOR SCALE—AGES NINE TO THIRTEEN

In making this scale, about eighty paragraphs, most of them taken from church school literature, but some doctored for the lower end, and some from classic English writers for the upper end, were submitted to college seniors majoring in English. Thirty-two of these returned the paragraphs ranked. From these rankings, unit "steps" were picked out and submitted to many additional judges for "correction." In all about 150 college students ranked the paragraphs, and the intervals were computed as shown in the table below. The tentatively selected steps were also sent to members of the Ohio Research Society, forty of whom returned them ranked. From these rankings the intervals were also computed as shown below. The average of these two sets of evaluations was taken as the true values of the specimens in scale "steps." These were then reduced to our score-card equivalents with the results shown in the table and also printed with each specimen in the scale.

The variability in the rankings of this scale was much greater than that of any other scale. We sought rankings by children of the age for which the material was intended—children of nine to thirteen years—but the inconsistency was so great that we did not feel warranted in making any use of the results. The reason for this extra amount of inconsistency here may be among the following:

1. It may be that the paragraphs submitted here did not have as wide range between best and worst, or otherwise were not as well selected, as in the other cases.
2. The judges may have been of an age or a temperament that involved a more marked individuality of taste than in the other cases.
3. There may be less justifiable generalization as to what style is best for pupils of the marked individual differences characteristic of the age of puberty and early adolescence.

TABLE XVIII—VALUES OF ELEMENTS IN JUNIOR STYLE-SCALE

Selections	*Steps by Research Members*	*Steps by College Students*	*Average Steps*	*Score-Card Values*
Peter's Release	5.049	6.948	6.000	61
Hypocrisy a Great Sin	5.970	7.401	6.685	69
Punishment of Ananias	6.308	7.625	6.967	72
Consequences of Jeremiah's Visit to His Farm	6.879	7.663	7.271	75
Going Down with Victory	7.700	7.700	7.700	79
Joseph and His Brethren	8.114	7.924	8.019	82
The Hail	9.532	7.981	8.757	90
The Queen Bee	9.308	8.338	8.823	91
Pippa's Holiday	10.327	8.413	9.370	96
Arthur's First Night at School	10.103	8.675	9.389	96
Scrooge	10.756	8.712	9.734	100

THE JUNIOR STYLE-SCALE

Value 61

PETER'S RELEASE

Once there was a man who came home late one night after the doors of his house were locked and the people were asleep and he could not make them hear. He went to a neighbor's house and called up central and told the "Hello" girl to ring his house number. She did so and by the time he reached home there was someone up to let him in. The church in Jerusalem could not open the prison door to let Peter out, but it could call up to Heaven and ask God to set Peter free.

Value 69

HYPOCRISY A GREAT SIN

We have to study about a very sad incident in this lesson. It is about two persons who practiced deception. They were husband and wife. And they both met a very tragic death. This is a terrible example for all persons who lie and deceive. Not all persons who tell lies meet with such a sad ending.

It seems that the Christians in and about Jerusalem had a new arrangement about caring for each other. Those that had lands and houses and goods sold them all. Then they put the money into one common treasury. The apostles had charge of this money. They paid it out as each one had need, so that all would be well taken care of. No one was compelled to do this. They could keep their goods and lands, or sell them, just as they had a mind to.

Now there were two people there who tried to deceive the apostles and all the other Christians. Their names were Ananias and Sapphira. They wanted the people to believe that they were very liberal. They acted like some folks who make a big public subscription, but never pay it. Lots of people do this to make a show. And now these people sold their possession. Then they agreed among themselves that they would keep back part of the price for themselves. Then they would fool the people, and make them believe they had brought it all. They would then get credit for bringing a lot of money, and at the same time would have a snug sum for themselves. This was deception of the worst kind. They loved their money. And they also wanted the people to think they were very liberal. But it didn't pay. Lying never pays.

Value 72

PUNISHMENT OF ANANIAS

This awful punishment had a wonderful effect upon all the people. And well they might be alarmed. It was a lesson they could never forget. They saw now that no one could trifle with God. They might deceive men, but they could never deceive God. The eyes of the Lord run to and fro throughout the whole earth. He knows the very secrets of all men's hearts. The only thing for one to do when they commit sin is to confess that sin to God. For he that hides his sin shall not prosper.

Value 75

CONSEQUENCES OF JEREMIAH'S VISIT TO HIS FARM

But God told Jeremiah to tell the Jews that the Babylonians would surely come back, and would take Jerusalem and burn it. This made the king and the nobles angry at Jeremiah. One day Jeremiah went outside the city to see a piece of ground which belonged to him in the village of Anathoth, some six or seven miles to the north, and while he was there an officer arrested him, saying he knew Jeremiah was trying to run away and join the Babylonians who had just left. Jeremiah said he was not running away, but the officer brought him back to Jerusalem, and the nobles who hated Jeremiah put him down in a dark hole underground which they used as a prison.

Value 79

GOING DOWN WITH VICTORY

As we road down Lombard Street, we saw flags waving from nearly every window. I surely felt proud that day to be the

driver of the gaily decorated coach. Again and again we were cheered as we drove slowly to the postmaster's, to await the coming of his majestie's mail. There wasn't one of the gaily bedecked coaches that could have compared with ours, in my estimation. So with waving flags and fluttering hearts we waited for the coming of the mail and the expected tidings of victory.

When at last it did arrive the postmaster began to quickly sort the bundles, we waited anxiously. Immediately upon receiving our bundle, I lashed the horses and they responded with a jump. Out into the country we drove at reckless speed—everywhere spreading like wildfire the news "Victory!" The exhilaration that we all felt was shared with the horses. Up and down grade and over bridges, we drove at breakneck speed and spreading the news at every hamlet with that one cry "Victory!" When at last we were back home again it was with the hope that we should have another ride some day with "Victory."

(The above specimen was taken from the Hillegas Scale.)

Value 82

JOSEPH AND HIS BRETHREN

Joseph lived in the land of Canaan, hundreds of years before Jesus was born. His father, Jacob, loved him so much that his brothers were jealous; that is, they were all jealous except his little brother, Benjamin, who was too young to think of such a thing as hating anyone. The others were so much older that they did not really know Joseph. They had never played together. Indeed, these ten older brothers had to work, looking after the large flocks of sheep which belonged to their father. Sometimes, the work was not done well, and Joseph would see it and tell his father. His brothers hated him the more for that. They had to wear rough clothes while Joseph had a beautiful coat of many colors which his father had given him, and they were jealous because of this, also. Finally, Joseph had two dreams which made them very angry.

Value 90

THE HAIL

And the Lord said unto Moses, "Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man and upon beast, and upon every herb of the field." So there was hail, and fire mingled with the hail, very grievous, such as had not been in all the land of Egypt since it became a nation. And the hail smote all that was in the field, both man and beast;

and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the Children of Israel were, was there no hail. And Pharaoh sent, and called for Moses and Aaron, and said unto them, "I have sinned this time. I will let you go, and ye shall stay no longer."

Value 91

THE QUEEN BEE

Now the queen bee wishes to lay some eggs in those beautiful waxen houses, and you can not think how those little workers hurry about and scramble over one another to build them fast enough to suit her. And when she comes to see how they are progressing, how do you suppose she comes, this queen bee, who is the mother of the hive? Walking over the others as the workers do? Oh, no! She comes with a steady, stately step, surrounded by a circle of attendants whose duty it is to watch her, fan her with their wings, feed her carefully and always face her. When she comes, all the other bees, no matter how hard they are at work, draw back and leave an open path for this queen and her circle of attendants. Isn't that just like a story of a real queen out of your story books?

Value 96

PIPPA'S HOLIDAY

Pippa sprang out of bed to see the sun rise. An hour she had been lying there, waiting for it. The solid gray cloud in the east had made her wonder if the sun would rise at all. She was more than ever anxious that morning to see the sun. It was her one holiday. All the rest of the year, she worked in the silk-mills; for she was poor. She had no father or mother to take care of her. Think how you would feel if you had only one day a year in which to play. Then you will understand how Pippa felt, when she was afraid it might rain.

Now Pippa saw a gap in the solid gray cloud. A little wave of gold, pure gold, boiled over its edge,—then another and another. They grew red. The round sun came up over the cloud, and its waves of light flowed over the hills beyond and crept up to the flat roofs of the near-by houses.

Pippa watched it, her hands clasped tightly together. It had come at last, her Day!

Value 96

ARTHUR'S FIRST NIGHT AT SCHOOL

"Please, Brown," he whispered, "may I wash my face and hands?"

"Of course, if you like," said Tom, staring. "That's your wash-hand-stand under the window, second from your bed. You'll have to go down for more water in the morning if you use it all." And on he went with his talk, while Arthur stole timidly from between the beds out to his wash-hand-stand, and began his ablutions, thereby drawing for a moment on himself the attention of the room.

On went the talk and laughter. Arthur finished his washing and undressing, and put on his nightgown. He then looked around more nervously than ever. Two or three of the little boys were already in bed, sitting up with their chins on their knees. The light burned clear; the noise went on.

It was a trying moment for the poor little lonely boy; however this time he did not ask Tom what he might or might not do, but dropped on his knees by his bedside, as he had done every day from his childhood, to open his heart to Him who heareth the cry and beareth the sorrows of the tender child and of the strong man in agony.

Value 100

SCROOGE

Oh! But he was a tight-fisted hand at the grindstone, Scrooge. Hard and sharp as flint, from which no steel had ever struck out generous fire. The cold within him froze his old features, nipped his pointed nose, shriveled his cheek, stiffened his gait; made his eyes red, his thin lips blue; and spoke out shrewdly in his grating voice. A frosty rime was on his head, and on his eyebrows, and his wiry chin. He carried his own low temperature always about with him; he iced his office in the dog days and didn't thaw it out one degree at Christmas.

Nobody ever stopped him in the street to say, with gladsome looks, "My dear Scrooge, how are you? When will you come to see me?" No beggars implored him to bestow a trifle, no children asked him what it was o'clock, no man or woman ever once in all his life inquired the way to such and such a place, of Scrooge. Even the blind men's dogs appeared to know him; and when they saw him coming on, would tug their owners into doorways and up courts; and then would wag their tails as though they said, "No eye at all is better than an evil eye, dark master!"

THE SENIOR SCALE—FOR PUPILS ABOVE AGE OF THIRTEEN.

This scale was made after the manner of the preceding. Initial rankings were made by college professors of English and also the follow-up rankings. Altogether fifty college professors made the rankings. Fifty high school sophomores of Delaware, Ohio, also ranked the tentative steps and their evaluations are given below. The true values were taken as the average between those assigned by high-school students and those by college professors. The two sets of judges agreed pretty closely.

TABLE XIX—VALUES OF ELEMENTS IN SENIOR STYLE-SCALE

Selections	*Steps by College Professors*	*Steps by High School Students*	*Averages*	*Score-Card Values*
Hazing a Freshman	5.000	5.000	5.000	55
The Great Flood	5.376	5.149	5.262	58
Transitoriness of Greatness	6.070	6.621	6.345	70
Jonathan's Exploit	6.682	6.772	6.726	75
The Church and Leadership	7.058	7.112	7.089	78
A Vision	7.058	7.724	7.391	82
Praise for the Roman Captain	8.286	7.266	7.776	86
Peter's Bravery	7.836	7.798	7.817	87
Sir Roger Settles a Dispute	9.064	7.345	8.205	91
The Hymn in the Cavern	8.828	7.609	8.219	91
A Futile Wharf	9.064	7.872	8.468	94
Amrah's Haste to the Desert	9.440	7.798	8.669	96
Honest Work	9.291	8.752	9.022	99
Puritan Conception of a Plain Man	10.583	7.506	9.045	100

Value 55

HAZING A FRESHMAN

A university out west, I can not remember the name, is noted for its hazing, and this is what the story is about. It is the hazing of a freshman. There was a freshman there who had been acting as if he didn't respect his upper class men, so they decided to teach him a lesson. The student brought before the Black Avenger's which is a society in all college to keep the freshman under there rules so they decided to take him to the rail-rode track and tie him to the rails about two hours before a train was

suspected and leave him there for about an hour, which was a hour before the 9.20 train was expected. The date came that they planned this hazing for so the captured the fellow blindfolded him and lead him to the rail rode tracks, where they tied him.

(The above specimen is taken from the Thorndike Extension of the Hillegas Scale.)

Value 70

THE TRANSITORINESS OF GREATNESS

Standing therefore upon the temple steps, we circumspect the historic past with which Moses, Aaron, Hobab, Joshua, and Caleb and other tall-suncrowned men had been connected, beginning to fade away and grow dim in the mind and life of Israel. A case of breaking away from the things and traditions of the past begun to form in the national mind. Nations like individuals must have an ideal of the mind toward which it is moving and packing its burdens of government. While great men like Moses and Miriam live a long time, yet they are destined to be deceased after awhile and become such a small voice in the national conscience that they exert no influence in the affairs of the nation. While William Ewart Gladstone was the tallest figure in British statesmanship during his day and hour and the shadow of his personality fell athwart his nation after his devisement, yet today he is practically no figure in British politics.

(The above is a somewhat doctored specimen.)

Value 75

JONATHAN'S EXPLOIT

We will, intermediates, be very careful else we will not be able to make the very important connections that are necessary ere we can get at the core of this lesson and give Jonathan the credit that he deserves for his really brave and heroic conduct in this episode. First, we shall have to find out and keep clearly in our minds that Saul, king of Isreal, and the father of Jonathan at this time, was very disconsolate and full of anxiety because of the way things were going in his kingdom. It is true he had been very victorious over king Nahash the Ammonite who had insulted Isreal that dwelt at Jabesh-Gilead, saying that he would make a contract with them to have no more war if the Isrealites at Jabesh would agree to let him put out all of the right eyes of the fighting men of Isreal at Jabesh-Gilead. The men of Jabesh

asked him for seven days respite so they could see if they could get any help from their brethren to fight and not submit to this great piece of cruelty and wickedness. The men of Jabesh sent hurriedly to the other part of the country, asking them if they would come forth and help them.

(The above and the paragraphs from here on are quoted as found.)

Value 78

THE CHURCH AND LEADERSHIP

Leadership can be developed and made. To confine the challenge to one organization, the church. I will say that the church has dimly realized for years the need of leadership and the fact that it, in common with the rest of society, was failing to make it. But the church did not realize it to the point of action, and it does not now. The church does not face fact. America ought to be able to look to the church for the inspiring leaders of childhood and youth.

The church ought to launch a campaign of inspiration for service of youth and to use every bit of available machinery, creating more where necessary to train that leadership. The American college ought to be a place where such a campaign might find material.

Value 82

A VISION

Dark and tempestuous was night. Around the throne on high not a single star quivered; but the deep intonations of the heavy thunder constantly vibrated upon the ear; whilst the terrific lightning reveled in angry mood through the cloudy chambers of heaven, seeming to scorn the power exerted over its terror by the illustrious Franklin. Even the boisterous winds unanimously came forth from their mystic homes and blustered about as if to enhance by their aid the wildness of the scene.

At such a time, so dark and dreary, for human sympathy my very spirit sighed; but instead thereof,

"My dearest friend, my counselor, my comforter and guide—
My joy in grief, my second bliss in joy," came to my side.

She moved like one of those bright beings in the sunny walks of fancy's Eden by the romantic and young, a queen of beauty unadorned save by her own transcendent loveliness. So soft was her step, it failed to make even a sound, and but for the magical thrill imparted by her genial touch, as other unobtrusive beauties,

she would have glided away unperceived—unsought. A strange sadness rested upon her features, like icy tears upon the robe of December, as she pointed to the contending elements without, and bade me contemplate the two beings presented.

(The above is from Mark Twain, who employs it in derision of the florid style of high-school graduates at their commencement, of which it is supposed to be an example.)

Value 86

PRAISE FOR THE ROMAN CAPTAINS

The pictures drawn for us of every centurion and soldier in the New Testament are bright with some element of good shining out by contrast with the Jewish people, upon whom privileges had been lavished in vain. For instance, the soldiers sought John's baptism and humbly received his advice and direction, when priests and scribes rejected the Lord's messenger. A soldier and centurion received Christ's commendation for the exercise of a faith surpassing any he had found in Israel. "Verily I have not found so great faith, no not in Israel," were Christ's almost wondering words as he heard the centurion's prayer of humility. So was it again with the centurion to whom the details of our Lord's execution were committed. He too is painted in a favorable light. He had an open mind, willing to receive evidence, and he was convinced of our Lord's character and mission, and cried, "Truly this man was the Son of God." So it was again with Julius the centurion who courteously treated St. Paul on his journey to Rome, and so it was again with Cornelius.

Value 87

PETER'S BRAVERY

The rulers of the Jews were angered at Peter's sermon. When the people heard the truth they believed in Jesus and turned away from the old, empty Jewish forms of religion and became Christians. This made the rulers jealous, and they had Peter and John put into prison. The next morning the prisoners were brought before the rulers for a trial. But they could find no reason to keep them imprisoned, so they had to let them go free. They feared the people, for these believed the truth that the desciples taught. The rulers, therefore, sent them away, but warned them not to preach in the name of Jesus any more. But Peter was now very brave, and boldly told them that they surely must preach the truth and do as Christ commanded them, no matter what people might say or think.

Value 91

THE HYMN IN THE CAVERN

The air was solemn and slow. At times it rose to the fullest compass of the rich voices of the females, who hung over their book in holy excitement, and again it sank so low, that the rushing of the waters ran through their melody, like a hollow accompaniment. The natural taste and true ear of David governed and modified the sounds to suit the confined cavern, every crevice and cranny of which was filled with the thrilling notes of their flexible voices. The Indians riveted their eyes on the rocks, and listened with an attention that seemed to turn them into stone. But the scout, who had placed his chin in his hands, with an expression of cold indifference, gradually suffered his rigid features to relax, until, as verse succeeded verse, he felt his iron nature subdued, while his recollection was carried back to boyhood when his ears had been accustomed to listen to similar sounds of praise, in the settlements of the colony. His roving eyes began to moisten, and before the hymn was ended, scalding tears rolled out of fountains that had long seemed dry, and followed each other down those cheeks that had oftener felt the storms of heaven than any testimonials of weakness.

Value 91

SIR ROGER SETTLES A DISPUTE

As Sir Roger was giving me this account of Tom Touchy, Will Wimble and his two companions stopped short till we came up to them. After having paid their respects to Sir Roger, Will told him that Mr. Touchy and he must appeal to him upon a dispute that arose between them. Will, it seems, had been giving his fellow travelers an account of his angling one day in such a hole; when Tom Touchy, instead of hearing out his story, told him that Mr. Such-a-One, if he pleased, might "take the law of him" for fishing in that part of the river. My friend, Sir Roger, heard them both, upon a round trot; and after having passed some time, told them, with the air of a man who would not give his judgment rashly, that "much might be said on both sides." They were neither of them dissatisfied with the knight's determination, because neither of them found himself in the wrong by it. Upon which we made the best of our way to the Assizes.

Value 94

A FUTILE WHARF

There was a salt marsh which bounded part of the mill pond, on the edge of which, at high water, we used to stand to fish for minnows. By much tramping we had made it a mere quagmire. My proposal was to build a wharf there for us to stand upon, and I showed my comrades a large heap of stones, which were intended for a new house near the marsh, and which would very well suit our purpose.

Accordingly in the evening, when the workmen were gone home, I assembled a number of my playfellows, and we worked diligently like so many emmets, sometimes two or three to a stone, till we brought them all to make our little wharf.

The next morning the workmen were surprised at missing the stones which formed our wharf. Inquiry was made after the authors of this transfer; we were discovered, complained of, and corrected by our fathers. Though I demonstrated the utility of our work, mine convinced me that *that which is not honest could not be truly useful.*

Value 96

AMRAH'S HASTE TO THE DESERT

Down the eastern valley she took her way. The side of Olivet, darkly green, was spotted with white tents recently put up by people attending the feast; the hour, however, was too early for the strangers to be abroad; still, had it not been so, no one would have troubled her. Past Gethsemane; past the tombs at the meeting of the Bethany roads; past the sepulchral village of Siloam, she went. Occasionally the decrepit little body staggered; once she sat down to get her breath; rising shortly, she struggled on with renewed haste. The great rocks on either hand, if they had ears, might have heard her mutter to herself. Could they have seen, it would have been to observe how frequently she looked up over the mount, reproving the dawn for its promptness; if it had been possible for them to gossip, not improbably they would have said to each other: "Our friend is in a hurry this morning; the mouths she goes to feed must be very hungry."

Value 99

HONEST WORK

Men said the old smith was foolishly careful, as he wrought on the great chain he was making in his dingy shop in the heart of

the great city. But he heeded not their words, and only wrought with great painstaking. Link after link he fashioned and welded and finished, and at last the great chain was completed.

Years passed. One night there was a terrible storm, and the ship was in sore peril of being dashed upon the rocks. Anchor after anchor was dropped, but none of them held. At last the mighty sheet anchor was cast into the sea, and the old chain quickly uncoiled and ran out till it grew taut. All watched to see if it would bear the awful strain.

It sang in the wild storm as the vessel's weight surged upon it. It was a moment of intense anxiety. The ship with its cargo of a thousand lives depended upon this one chain. What now if the old smith had wrought carelessly even *one link* of his chain!

But he had put honesty and truth and invincible strength into every part of it, and it stood the test, holding the ship in safety until the storm was over.

Value 100

THE PURITAN CONCEPTION OF THE DIGNITY OF THE PLAIN MAN

The Puritans recognized no title of superiority but the favor of the Almighty; and, confident of that favor, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the register of heralds, they felt assured that they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems, crowns of glory which shall never fade away. On the rich and the eloquent, on nobles and priests, they looked down with contempt; for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language, nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. . . . For the plain man's sake empires had risen, and flourished and decayed. For his sake the Almighty had proclaimed his will by the pen of the Evangelist and the harp of the prophet. He had been wrested by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had arisen, that all nature had shuddered at the sufferings of her expiring God.

Chapter X

PEDAGOGICAL ORGANIZATION OF LESSONS

The way in which the lessons are organized for teaching purposes was weighted more heavily by the judges than any other feature, getting three hundred fifty-eight out of 1,000 points (besides the thirty-two points additional allowed for a separate manual for teachers). Desirable pedagogical features are discussed at some length in Chapter XIV.

Lesson Plan Scales

If, however, we are to estimate with a high degree of uniformity the merit of textbooks from this angle, we cannot rely upon guidance merely from general comments as to what is good pedagogy. We need a concrete guide to lay down before us. In this, as in all the other elements of merit, we undertook to give such concrete standards through scales.

But here our problem was very much more complicated than in any of the preceding cases. Distinctions must evidently be made for age-levels. What would be good pedagogy at one age might be bad at another. So we were obliged to make separate scales for the several age-levels. But even then our problem remained too complex. There are so many things to consider in reacting on the pedagogical features of a lesson that one measuring stick could not well be used to cover them all. A lesson might be very good from one or two angles, mediocre from two or three angles, and very poor from still other angles. This heterogeneity would make evaluations with a single measuring stick so unreliable as to be largely abortive. As many scales are needed as there are aspects to merit.

But, on the other hand, there are so many of these, and

they so seldom all fit into the same lesson, as to make such a complex system of scales just about as abortive as a single one. Even if it were feasible to use them when published, it would take a whole series of volumes in which to exhibit them. Our compromise was to use three different series of lesson plans—one set for primary classes, one for junior, and one for intermediate-senior—and then have each series graded separately from eight different viewpoints. That makes in effect twenty-four scales, but required the printing of only three sets of plans of from fifteen to seventeen lessons each. The eight viewpoints, with the values assigned to them by the judges, are the following:

1.	Organization of the lesson about an aim.....	56 points.
2.	Type of Organization of Lesson.....	41 "
3.	Provision for controlling study.....	50 "
4.	Provision of means to insure functioning of the instruction	65 "
5.	Provision for the enrichment of experience in ways not directly related to the lesson aim but not antagonistic to it.....	38 "
6.	Valuable supplementary material for teachers..	31 "
7.	Useful teaching suggestions.....	38 "
8.	Valuable teaching aids.....	39 "

Making the Scale

Seventeen judges made the evaluations on each of these scales. All of these were highly competent persons, and a number of them were men and women of national reputation in the field of methods of teaching. Below are quoted the instructions given to them, which will explain the manner in which the scales were made.

I take it that a lesson plan is too complex a thing to be scored as a whole, so you are asked to score these plans independently from a number of different viewpoints as indicated below. . . . In rating for each of the different items I suggest that you follow some such plan as this: First distribute the lesson plans in order from worst to best according to merit from the standpoint of the particular phase upon which you are at the moment rating them. Then assign grades to the two extremes. Ordinarily assign to the

lowest one, zero; but if you feel that in the respect in question it is worth more than zero, give it what your judgment indicates. If several seem to be equally lacking in merit, place them together and assign them the same grade. Ordinarily assign to the topmost one, 100. Do this unless you have definitely in mind a plan that is better—definitely enough that you can make a quantitative estimate of how far this one falls short of your specifically conceived ideal—in which case assign it the estimated grade less than 100. Then distribute grades to the intermediate plans according to their respective merits as compared with the two extremes. Only pedagogical characteristics are in question here, not your estimate of the worthwhileness of the end sought or of the value of the material except as that bears upon pedagogical effectiveness. Repeat this process for each of the other phases and report your grades on the enclosed blank.

The Scale Values

From the returns of the judges, averages, medians and deviations were computed. Every one is familiar with the meaning of *average* and its computation, but *median* and *deviation* may need a little explanation. There were seventeen judgments on each "viewpoint" in each of the three scales. A secretary took the seventeen reports on viewpoint 1 of the primary scale and arranged them in ascending order, from the lowest score to the highest, in respect to percentages assigned. He then counted through this ascending array until he found the middle one, which was the ninth from either top or bottom. That was the median score on that "viewpoint." In the same manner he found median values for each of the other seven "viewpoints" of the primary series, and likewise for each of the other two series. These medians were in percentages, but were reduced to score-card "points" by multiplying the percentage by the score-card weightings.

Deviations were computed for the sake of showing how closely the judges agreed in their evaluations. If the deviations are low compared with the medians, the judges have agreed closely; if they are high, there was little agreement. A median deviation can be found by going one-fourth the way through the ascending array (instead of half way through, as one does

for the median) and subtracting the term that stands there (called the quartile) from the median. But the figure is more reliable if one goes quarter-way in from both ends, subtracts each quartile from the median, and averages the two remainders. A still simpler method of doing this is by the following formula:

$$Q \text{ equals } \frac{Q_3 - Q_1}{2}$$

where Q_1 and Q_3 are the values one-fourth and three-fourths of the way up from the lower end respectively. Technically this measure of deviation is called the *semi-interquartile range;* but most people use for it instead the term *Probable Error* (P. E.), and I shall, for the sake of simplicity, use that more conventional term here.

The results are given a little later in connection with the several lesson plans. Only the medians should be used in evaluating textbooks, as these give less weight to the idiosyncracies of the judges. No use whatever will need to be made of the average and probable error. They are given only for the information of the technical reader who may be interested in them for purposes of estimating the trustworthiness of the results.

Using the Scale

The scale is to be used in a manner analogous to those described before. Lessons to be measured should be selected by random sampling, and the evaluations of several judges should be averaged. In evaluating lesson plans the judge should dip into the scale at a point about where he suspects the plan in hand should be located, and then move up or down by such stages as give promise of requiring the least futile comparison until he finds the correct location. It will, of course, often be necessary to interpolate values. In evaluating plans the worker should be careful to confine his attention to one viewpoint at a time, and take this in the sense in which it is defined in the

score-card. One should never permit oneself to rank a lesson either higher or lower in any one respect because of its *general* merit.

The actual lesson plans are given below, together with a table of the values assigned to each. In the write-ups some omissions were made for the sake of saving space; but the alert reader will easily complete the picture from what is given. The plans are arranged and numbered in the order of total merit. For the most part the order of merit in each of the "viewpoints" is the same as that of total merit; but there are some differences and, in order to help the worker to find any value quickly, the order of values is given here for each of the eight "viewpoints." The number of the lesson plan is given above and the median value just below it. Where the median value of two or more plans is the same, they are arranged in the order of average values.

A few of the lesson plans were made for the scales, but most of them were taken, or adapted, from the regular commercial Sunday school material. Specific mention of credit is made, however, only in the case of copyrighted material.

A. PRIMARY

ORDER OF MERIT OF PRIMARY LESSON PLANS

1. Organization of the lesson about an aim..... 56 points
   a. A definite and attainable aim evidently present.
   b. This aim clearly, simply, concisely, and definitively stated.
   c. Provision for gracefully and effectively getting this aim shared with the pupils and accepted by them.
   d. The lesson definitely organized about the aim, all the material being subordinated to the maximum development of this.

e. The aim definitely clinched, either by reference to it in the conclusion or by such structure in the lesson as will insure its conclusive realization.

Order of Lesson Plans

Lesson No. 1, 2, 4, 6, 7, 5, 9, 11, 8, 10, 13, 14, 18, 19, 21, 20.
Value in points 0, 0, 0, 3, 5.5, 6, 10, 17, 22, 31, 31, 34, 48, 48, 53, 56.

2. Type or organization of the lesson..... 41 points.
   a. General method of attack—didactic, story-borne truth, problem project, etc.
   b. Articulated with interests and "apperception mass" of pupils.
   c. So organized as cumulatively to drive home its point.

Lesson No. 1, 4, 2, 5, 7, 6, 9, 8, 10, 11, 14, 13, 15, 18, 19, 20, 21.
Value..... 0, 0, 0, 2, 5, 6, 8, 12, 15, 20, 20, 26, 34, 35, 33, 39, 41.

3. Provision for controlling study..... 50 points.
   a. Effective assignment (so made as to motivate and direct study).
   b. Questions for guiding study.
   c. Valuable references for home reading and means for checking these up or otherwise motivating them.
   d. Provision for supervising, or otherwise explicitly directing, study.
   e. Means for rewarding, and thus encouraging, home study.

Order of Lesson Plans

Lesson No. 1, 2, 10, 8, 14, 4, 5, 7, 6, 9, 18, 11, 13, 15, 19, 20, 21.
Values.... 0, 0, 0, 0, 0, 2, 2, 2, 3, 8, 16, 20, 20, 30, 37, 50, 50.

4. Provision of means for insuring functioning of instruction ..... 65 points
   a. Provision for definitely clarifying the ideas that need it (by illustrations, reference to maps, charts, pictures, etc.).
   b. Provision for motivating those attitudes that need it.

c. Drilling to the point of habit such mental associations (including memorization of essential subject matter) and motor responses, as need it and lend themselves to it.
d. Provision for training to apply general ideas and principles.
e. Provision for controlling practice outside of school.
f. Provision for getting historical analogies or generalizations so applied as to fulfill the aim of the teaching of history.

Order of Lesson Plans

Lesson No. 2, 1, 4, 5, 6, 8, 7, 9, 10, 11, 14, 13, 19, 15, 18, 20, 21.
Values.... 0, 0, 0, 0, 0, 0, 0, 10, 13, 20, 26, 26, 47, 49, 52, 59, 65.

5. Provision for the enrichment of experience in ways not directly related to the lesson aim but not antagonistic to it..... 38 points
   a. Supplementary talks on nature or other subjects at periods other than that of the regular lesson.
   b. Incidental reference to great men or important events; allusions to great art, literature, or music; quotations from poetry or fine prose; cross references to history and geography, etc.
   c. Valuable contributions to the vocabulary of the pupil, by way of the enrichment of old terms or by the addition of new ones.
   d. Hand or expression work with motives other than that of merely clinching the lesson (that is, for pleasure, interest, or general enrichment).
   e. Any sort of enriching information.

Order of Lesson Plans

Lesson No. 1, 2, 5, 4, 9, 6, 8, 10, 13, 7, 11, 14, 18, 19, 20, 21.
Values.... 0, 0, 0, 0, 0, 0, 2, 2, 4, 5, 6, 15, 28, 30, 30, 38.

6. Valuable supplementary materials for teachers.. 31 points
   a. Additional information for sake of perspective.

b. References for further content and professional reading.
c. Additional story or other material supplied or the teacher referred to it.

Order of Lesson Plans

Lesson No. 1, 2, 5, 8, 6, 13, 15, 4, 10, 11, 7, 9, 14, 18, 19, 20, 21.
Values.... 0, 0, 0, 0, 0, 0, 0, 2, 3, 3, 6, 8, 19, 22, 28, 31, 31.

7. Useful teaching suggestions..... 38 points

a. Suggestions for distribution of emphasis (What to stress, what to have memorized, etc.)
b. For relating lesson to pupils' age or interests.
c. Suggestions as to how to prepare and conduct the lesson.
d. Valuable suggestions as to how to make assignment.
e. Valuable suggestions for controlling study (for motivating it, checking it up, directing it).

Order of Lesson Plans

Lesson No. 1, 2, 4, 5, 6, 9, 7, 8, 10, 11, 13, 15, 14, 18, 19, 21, 20.
Values.... 0, 0, 0, 0, 0, 4, 7, 8, 8, 11, 15, 19, 19, 23, 30, 36, 38.

8. Valuable teaching *aids*... ..... 39 points

a. Useful questions for conduct of recitation.
b. Useful questions for review.
c. Useful model lesson plans.
d. Topics, problems, or projects to be assigned for home work.
e. Outlines for summing up and organizing recitation.
f. Provision of program material other than that of the lesson proper (prayers, songs, games, etc.).

Order of Lesson Plans

Lesson No. 1, 4, 2, 5, 8, 6, 7, 9, 11, 10, 13, 14, 15, 19, 18, 21, 20.
Values.... 0, 0, 0, 0, 0, 2, 4, 7, 10, 12, 16, 27, 27, 27, 37, 37, 39.

PRIMARY LESSON PLANS SCALE

PLAN 1

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	0	0	0
2	0	0	0
3	0	0	0
4	0	1	0
5	0	0	0
6	0	0	0
7	0	.1	0
8	0	0	0
Total value	0	1.1	

Let the class take up the Bible reading where it left off last Sunday, the pupils reading each a verse in regular order.

PLAN 2

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	0	1	0
2	0	.5	0
3	0	2	0
4	0	.1	0
5	0	.3	0
6	0	0	0
7	0	.04	0
8	0	1.5	0
Total value	0	5.44	

A LESSON FROM EXODUS

Q. What is the name of the second book in the Bible?
A. Exodus, which means a departure.
Q. Of what does the book of Exodus give an account?
A. Of the departure of the Israelites from Egypt.
Q. What is said of Pharaoh, the new king of Egypt?
A. He knew not Joseph. Ex. I, 8.
Q. How did he treat the children of Israel?
A. Very cruelly.
Q. What method did he first adopt to prevent their increase?
A. He set over them task-masters to afflict them. Ex. I, 11.
Q. What did Pharaoh command to be done with the male infants of the Israelites?
A. To be thrown into the river. Ex. I, 22.

(Fifteen additional similar questions and answers.)

PLAN 4

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	0	0.6	0
2.....	0	.4	0
3.....	2	4.5	2.5
4.....	0	.9	0
5.....	0	.7	0
6.....	2	3.3	3.1
7.....	0	.4	0
8.....	0	.5	0
Total value.....	4	11.3	

DORCAS

Topic.—What a Kind Woman Did.
Scripture.—Acts 9:36-42.
Memory Verses.—36 and 39.
Home Reading.—Monday, Acts 9: 36-42.
Tuesday, Psalms 61:1-8.
Wednesday, Luke 5:17-26.
Thursday, Eph. 3:14-19.
Friday, Matt. 8:5-13.
Saturday, Luke 8:40-48.

(Scripture lesson quoted here.)

To the Teacher: Look up Joppa and Lydda in a geography and an encyclopædia.

PLAN 5

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	6	8	5
2	2	5	4
3	2.5	5	4
4	0	5	4
5	0	.2	0
6	0	.8	.3
7	0	2	.4
8	0	3	3
Total value	10.5	29	

PETER STANDS UP FOR TRUTH AND HONESTY

Text: Acts 5: 1-11.

Time.—Not long after the last lesson. There is no hint of the exact date.

Place.—Jerusalem, at the usual place of assembly for the Christian community.

Golden Text.—Lying lips are an abomination to the Lord: but they that deal truly are his delight.—Proverbs 12:22.

Leading Thought: A liar slain by the wrath and power of God.

Home Daily Bible Readings

Monday, Acts 5:1-11. Peter stands up for truth and honesty.
Tuesday, Psalms 15:1-5. A citizen of Zion.
Wednesday, Matt. 6:1-8. Sincere worship.
Thursday, Eph. 4:25-32. Putting away evil.
Friday, I Sam. 3:10-18. Telling the truth.
Saturday, Prov. 6:16-28. God hates falsehood.

PICTURE HERE OF PETER RECEIVING GIFTS

(Lesson text quoted here.)

Questions

1. What did Barnabas do?
2. What did Ananias do?
3. What did Peter do?
4. Then what happened?
5. Did the Christians have to sell their property?
6. Why did Ananias say he sold his land for so much when he did not?

Teacher should have written on the board with colored crayon "God Hates a Liar." Have golden text memorized. The teacher should look up the scripture reading in a good commentary.

PLAN 6

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	3	4	5
2.....	6	6	5
3.....	3	6	6
4.....	0	6	8
5.....	0	4	4
6.....	0	3	.8
7.....	0	3	2
8.....	2	4	4
Total value.....	14	36	

TWENTIETH SUNDAY

Questions

The answers to these questions are in the words of Holy Scripture as found in JOHN II:1-46, and are to be committed

TO MEMORY AT HOME.

1. What did Jesus say when he heard that Lazarus was sick?
   This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
2. What did Martha say when she came to meet Jesus?
   Lord, if thou hadst been here, my brother had not died.
3. What more did she say?
   I know that even now, whatsoever thou wilt ask of God, God will give it thee.
4. What great words did Jesus speak then?
   I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die.
5. What answer did Martha give to this?
   Yea, Lord, I believe that thou are the Christ, the Son of God, which should come into the world.
6. What is said of Jesus when they led him to the grave?
   Jesus wept.

7. With what words did Jesus call Lazarus to life?
   Lazarus, come forth.
8. Did those who saw Lazarus rise believe in Jesus?
   Many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

What We Learn from This Lesson

Not to be afraid of death and the grave; for Christ will raise us up again.

Spelling

These words are to be pronounced and explained by the teacher and parent one Sunday ahead. The spelling and meaning are to be studied by the scholar *before* he reads the story over.

At the last day.—The end of the world. Day of judgment.

Bethany.—A village near Jerusalem.

Glo-ri-fied.—Here means—that the power of Jesus to raise from the dead might be shown.

Grave-clothes.—The Jews wore long white cloths about their dead.

Grave.—A cave with a stone before or upon it.

Lazarus.—This Lazarus was not the same person as the beggar Lazarus in the parable of "The Rich Man and Lazarus."

(So on through six more expressions.)

Lesson Story.

The Family at Bethany.—There were two sisters and a brother living at Bethany. Jesus loved them very much. Their names were Mary, Martha, and Lazarus.

Lazarus Sick.—It happened that Lazarus became very sick. So his sisters sent some one to tell Jesus. When Jesus heard it, He said . . . .

(So on through the story, covering a page and a half.)

(First page contains picture of Lazarus raised from the dead, with the inscription, "I am the Resurrection and the Life.")

PLAN 7

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	5.5	10	8
2.....	5	8	6
3.....	2.5	5	5
4.....	0	9	11
5.....	5	9	9
6.....	6	9	9
7.....	7	5	6.7
8.....	4	5	5
Total value.....	35	60	

THE BOLDNESS OF PETER AND JOHN

Text.—Acts 4:8-21.

Time.—The same afternoon as the last lesson and the following morning.

Place.—Arrested on Solomon's porch; imprisoned somewhere in Jerusalem; tried in the hall of the Sanhedrin, adjoining the temple.

Golden Text.—Stand fast in the faith, quit you like men, be strong.

Leading Thought.—Preach the gospel in the face of any opposition.

Home Daily Bible Readings

(Teacher should strongly urge that these be done.)

M. Acts 4:1-7. The arrest and trial.
T. Acts 4:8-16. The boldness of Peter and John.
W. Acts 4:17-22, 29-31. Harkening unto God.
Th. Psalm 124:1-8. Help in the Lord.
F. Acts 5:17-25. Delivered from prison.
S. 2 Tim. 4:6-8, 16-18. The good fight.
S. Heb. 11:32-38. The triumphs of faith.

Lesson Story

The story of this lesson opens with Peter preaching in Solomon's porch, where we left him in our last lesson. The well

known beggar at the Beautiful Gate has been cured, the crowd, filled with amazement, had rushed to Solomon's Porch, where they surrounded the three concerned in the miracle.

Before the crowd stand two unlearned men, but men trained by Jesus and filled with the Holy Ghost. Peter is speaking. John stands by him. Peter has taken for his text the man by his side, beaming with joy and gratitude. He proclaims that Jesus of Nazareth was the expected Messiah of the Jews, charges the people, and especially the rulers, with the crime of murdering Jesus: and urges them to repent and be saved.

The officials of the temple, whose services had doubtless been interfered with by the withdrawal of the crowds into another part of the temple, came upon them. The captain of the guard of Levites and others whose duty it was to protect the temple and prevent disorder and any interruption of the services, laid their hands on the two apostles and arrested them and put them in prison. The next morning when all was ready they were brought out of the prison and put before the authorities for trial. The lame man was one of the witnesses in the case.

PICTURE OF PETER AND THE CROWD IN THIS SPACE

(Lesson text quoted here)

Questions

1. Where did Peter and John spend the night?
   In prison.
2. How many were converted the day they were put in prison?
   About five thousand.
3. In what condition was Peter?
   He was full of the Holy Ghost.
4. What did he tell the people they were guilty of?
   Crucifying Jesus.
5. What became of Jesus after he was slain?
   God raised him from the dead and he ascended to heaven.

Pentecostal Teachings.—Boldness is one of the characteristics of Pentecost. When people are filled with the Holy Ghost they are fearless, and harmless too. The Holy Ghost gives boldness to declare the word of God and tell of his wonderful love. Timid women are so transformed by the power of the Holy Ghost that their testimonies ring out with boldness as if they had been trained in college. They are not afraid to tell what God has done for them. People filled with the Holy Ghost may be put in prison, threatened, whipped and beaten, but they will still tell the good

news. They will obey God in the face of any kind of torture or death. This has been proved to the very limit by thousands.

Illustration: "One of the bravest sermons ever preached was one that Latimer preached before Henry VIII. He had offended the king by a very plain-spoken sermon, and was commanded to make a recantation the following Sunday. He began as in a soliloquy, 'Hugh Latimer, dost thou know to whom thou art this day to speak? to the high and mighty monarch, the king's most excellent majesty, that can take away thy life if thou offend; therefore take heed how thou speakest a word that may displease!' Then, changing his tone, he continued, 'Hugh, Hugh, dost thou know from whence thou comest, upon whose message thou art sent, and who it is that is present with thee, and beholdeth all thy ways? even the great and mighty God, who is able to cast body and soul into hell forever; therefore be sure that thy message is delivered faithfully.' He then proceeded fearlessly to reprove the king's conduct even more plainly than before."

Laid Hands on Them. Arrested them. Put them in prison or under guard. It was not a punishment, but a means of having them on hand for trial next morning.

Howbeit.—In spite of the opposition of the rulers the deeds and teachings of the apostles had their due effect.

Great in Gathering.—Persecution, instead of destroying the new religion, caused it to grow. It called wider attention to its claims and caused discussion, which is always favorable to the truth. The preaching service resulted in the conversion of 5,000 men besides the women.

Elders.—Leading men who were neither priests nor scribes.

Amos. -Ex-high priest, the father of Caiaphas the real high priest.

Before the Sanhedrin.—Here was just the audience the apostles wanted. It enabled them to gain a hearing before the rulers and chief men of the nation, whom otherwise it would have been almost impossible to reach.

Ye Rulers.—Peter addressed them with the respect due their office though he did not hesitate to charge them with the killing of Jesus.

The Court Sentence.—Must not teach in Jesus' name any more.

Note to the teacher: The above is given primarily for the teacher. It is information the children also should have but the teacher must put it into language they can understand. Make the comments based on the above as the scripture text is read. Additional information can be got from Peloubet's Notes. Also the teacher should look up outside some good stories of boldness to tell to the children.

Have the children print the golden text and thoroughly memorize it. Also have them learn verses 11, 12 and 20 out of the lesson text.

PLAN 8

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	22	20	3.3
2	12	14	.8
3	0	2	0
4	0	6	4
5	2	3	2
6	0	1.6	1.5
7	8	8	6
8	0	3	1.5
Total value	44	57.6	

THE BOX OF OINTMENT[5]

The Purpose

In the story of Mary of Bethany, as in the other lessons of this group, the gift is complete. Mary gives the best she has and gives it all, withholding nothing. But her service is a homely one, in spite of the costliness of the ointment; and the lesson is intended to show that giving one's self is not limited to acts of heroism. Each one of us may give himself daily in little acts of service, provided he does it for love, without thought of personal profit. It may be said of a child, as Jesus said of Mary, "She hath done what she could."

Opening Talk

You will be more than ever glad to hear the story today, because it is about Jesus and Mary,—not Mary his mother, whom you heard about at Christmas, but another Mary. The story happened when Jesus was quite grown up and had many friends.

Suggestions for Telling the Story

Emphasize Mary's happiness at being with Jesus, the joy with which she listened to his words. Her treasuring of the ointment counts only as making it a more worthy gift for him.

[5] From Dadmun, *Living Together,* copyrighted by the Beacon Press.

The Box of Ointment

Mary lived in Bethany, a little town in the hills near Jerusalem. She thought herself the happiest person in the world, because Jesus was her friend. He had visited at her house . . . .

(So on through the story ending . . . "Then Mary was glad; for she knew that Jesus understood that she had given him the best she had, even though it was only a box of ointment.")

Hand Work

Who are the people in the picture? What are they doing? Yes, Mary is listening to Jesus and Martha is getting supper. The picture is to be pasted just inside the frame when you have colored it.

PLAN 9

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	10	11	7.5
2	8	9	4.5
3	8	16	13
4	10	10	8
5	0	2	2
6	8	8	7
7	4	5	4
8	7	11	8
Total value	55	72	

JESUS BETRAYED AND DENIED

Lesson Material: John 18:1-18.

Golden Text: He was despised and rejected of men. (Isa. 53: 3.)

Lesson Truth: Loyalty to Jesus.

Lesson Story: Jesus at Gethsemane. A midnight surprise. A great self-surrender. Arrest of Jesus. A great denial.

Truth Emphasized: Jesus' willingness to make real the divine plan. Stimulate loyalty to the highest purpose and train for loyal service.

Expressional Activity: For the work book mount a picture of Jesus at Gethsemane. Cut and mount a picture of Peter. Learn

the golden text. Do the work outlined in the *Primary Quarterly.* (This last is, besides that indicated here, to memorize verses 10 and 11 of the text and to color the words, SEEK PRAYER.)

(Lesson text quoted in Primary Quarterly.)

Lesson Story

We have learned a great deal of how Jesus lived. We saw how he went about doing good, and how he was always kind to everyone. We would think that all of his friends must have loved him. But today we have a very sad story of how one of his disciples betrayed him.

The Passover has brought together at Jerusalem the Galileans, half-believers in Jesus, ready to be aroused to activity by a display of his power; hostile Jews, priestly authorities, who have resolved to crush by force the claims of Jesus; and curious multitudes who are discussing in secret the new Messianic cult . . .

(So on through the story of the betrayal and denial.)

After the story is finished ask the children such questions as: Where had Jesus been that he got to the garden so late? Could the soldiers have found Jesus if Judas had not helped them? What do you think of a man who would betray to the soldiers such a good man as Jesus? Do you think Judas was ashamed of himself afterwards? What do you think of Peter for the way he acted?

Ask the children to find out during the next week what the officers did with Jesus when they got him to court.

Commentary for the Use of the Teacher

A place called Gethsemane. The name indicates that it was an olive grove containing an oil-press. It was doubtless enclosed with a fence like similar gardens about Jerusalem today. It was situated somewhere to the east of the Kidron, on the side of the Mount of Olives.

Jesus says—sit here while I pray. The majority of the disciples were left near the entrance of the garden. Peter, James, and John went on a little farther with their master.

Prayed that the hour might pass from him. That is, the hour of death. We may be sure, however, that Jesus did not fear death on its own account, even with the unspeakable humiliation which was involved . . .

(So on through about three quarters of a page.)

PLAN 10

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	31	25	13
2.....	15	17	9
3.....	0	4	2
4.....	13	14	18
5.....	2	6	3
6.....	3	6	6
7.....	8	8	8
8.....	12	15	8
Total value.....	84	95	

THE CHILD'S RESPONSE BY KINDNESS

The King Who Was Kind

Aim: To show the children a man who was tender-hearted and thoughtful.

Material Correlated

Informational. II Samuel 9.
Picture: David Made King. Tissot Old Testament 127.

Memory Work. "Be ye kind one to another." Eph. 4:32.

Church Loyalty. Speak of weekday Lenten service, recalling parts of it.

Devotional Life. Ask how many are using the prayer for missionaries.

Christian Service. Speak of Lenten Offering.

Directions to the Teacher.

To understand thoroughly the conditions and circumstances that led up to the story and connect with it, the teacher should do quite a bit of reading. The assigned portion of scripture is absolutely necessary to the preparation of the story. In addition, it would be well to read the last chapter of I Samuel and the first 8 chapters of II Samuel.

Review and Approach.

Who can say the prayer that we used when we put money into our offering boxes at home? Let us say it together now. Who

can say the memory verse that we learned last Sunday? "Be ye kind one to another." Who remembers the story we had last Sunday? What was it about? Jane may tell it. Who was kind to Elijah when he was hungry and tired and thirsty? What did the widow give him? Did she have plenty of food for herself? What happened? Who was kind to the widow when her child was sick? What did Elijah do for her and her child? What did the widow say to Elijah? (Note: this is all review of previous Sunday's lesson.)

Today our story is about a king who was kind and thoughtful.

Story.

A long time ago there lived two young men, David and Jonathan, who loved each other very much. Jonathan's father was king, so Jonathan was a prince . . . . (So on through the story of David's kindness to the lame son of Jonathan. Nothing done further than to tell the story.)

Expression Work.

Paste picture in book for Lent.

We can say the same memory work this week: "Be ye kind one to another."

How many of you have earned some of the money in your missionary boxes. There are so many lame children in a hospital in Japan. Some of the money will be sent to help them.

By this time perhaps one of you can say the missionary prayer all alone. (Give opportunity to any who offer and help any who cannot finish.)

When we were in church last . . . could you say "Our Father" when it was used?

Now let us say another prayer—the one that we are learning to sing. (Litany Hymn.)

PLAN 11

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	17	17	15
2.....	20	21	7
3.....	20	18	12
4.....	20	19	13
5.....	6	12	11
6.....	3	7	6
7.....	11	12	7.6
8.....	10	12	10
Total value.....	107	118	

PETER PREACHES AT PENTECOST

Lesson: Acts 2:1-47.

Golden Text: Whosoever shall call upon the name of the Lord shall be saved.

(To the Teacher. A full account of this incident can be found in our adult quarterly.)

We are going to talk today about a man named Peter. Do you know who Peter was? Yes, he was one of Jesus' disciples. What were some of the things we learned last quarter that Peter did?

Well, in today's lesson Jesus has gone to heaven, and he sent something to the disciples; it was the Holy Spirit. They were gathered in a room worshipping God, and something that looked like a tongue of fire came to every one of them and was right over their heads. Where do we go today to worship God? We go to church. And we do not see Jesus right here, but he is here just the same. And we do not see any little tongues of fire, but Jesus tells us if we want Him He is right with us all the time. And there were a whole lot of people in Jerusalem at this time. They were from different places and spoke different languages. And after these tongues of fire were seen the disciples could talk all the different languages so all the people could understand them. And Peter preached to a great big crowd. Where do we go to hear people preach? To church. And now we are going to sing a little song. (Tune: "Jesus Loves Me.")

To God's house we love to go;
He will bless us all we know,
As we gather here today,
While we listen, think, and pray.

When Peter preached to that great big crowd of people three thousand of them gave their hearts to God. I suspect that is more people than you ever saw in one crowd. God sends a man to preach to us, and we ought to go and listen to him, and we ought to ask someone who does not go to church to come with us and hear our preacher and maybe they will give their hearts to Jesus.

Once upon a time there was a little girl who did not like her name. So her mother said to her one day: "My dear, you must earn a new name."

"How can I?" asked the child.

"Be as good as you can, and the name will come all right," answered her mother.

So when her father got ready to leave the house she brushed his hat and got his umbrella and his gloves.

"Good-bye, Little Helper," her father said as he went away to work.

The child was as good as she knew how to her grandmother. She ran upstairs to get something for her three times in the morning and three times in the afternoon.

"What a Little Helper you are!" said grandmother the last time.

The little girl was as good as she knew how to the cook. She made some little cookies from the cook's dough without spilling them on the floor and opened the door for the grocery boy when the cook had flour on her hands.

The cook said: "You are my own Little Helper."

The little girl was as good as she knew how to big brother. She let him take her red pencil with a rubber on it, and it was the only red pencil she had ever had. The big brother took her up on his shoulder and carried her around the room and said: "You're a jolly Little Helper, you are."

And the child was just as good as she knew how to mother. She ate cereals for supper without saying she would rather have salad. And she undressed herself.

When her mother leaned over her crib to kiss her good night she said: "You have earned your new name. Father and grandmother and brother and the cook have all given it to you, and now I'll give it to you, too—Little Helper."

When Peter told these people about Jesus and they gave their

hearts to Him, he gave them a new name; they were all Christians. How many of us want to be Christians?

To the Teacher.—Before going to Sunday school, get some blocks there or take them with you Sunday morning.

For busy work we are going to build something today. What do you think it will be? A church, for that is where we go to hear God's man preach—like those people who went to hear Peter preach.

Ask the children before next Sunday to learn all they can about the great preacher, Peter. They will find stories about him in their Bible Story Books at home. Have the children say the golden text over in concert until they can say it perfectly.

PLAN 13

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	31	31	12
2.....	26	25	10
3.....	20	19	8.5
4.....	26	20	18
5.....	4	10	12
6.....	0	4	5
7.....	15	12	7.6
8.....	16	14	7.6
Total value.....	138	135	

THE STORY OF THE GOOD SAMARITAN

Verse for the Child: "Be ye kind to one another."—Eph. 4:32a.
Readings for the Teacher: Luke 10:25-37; I John; I Cor. 13.

Suggestions to the Teacher for Opening the Lesson.

Have the children tell of David's care of his sheep. Repeat together the twenty-third Psalm. Lead the conversation to the thought that if our Father loves and cares for each one of us, he would, of course, want us to love and care for each other. A shepherd loves all his sheep, and would not want one to hurt another. Jesus had just been emphasizing the command to love our neighbors. And it was in response to the question, "Who is my neighbor?" that the story of the "Good Samaritan" was told.

The teacher, bearing this in mind, can lead the opening conversation from God's love and care to our love and care for others. And then to the question, Who are the others?

Lesson Story

Jesus had said that we must love our neighbor as we love ourselves, and a man asked him: "Who is my neighbor?" So Jesus told him the story we are going to hear today. Listen, and see if you can tell what Jesus meant. He said: There was once a man traveling on a lonely road, from one city to another. As he went along by himself, with no one near, some robbers who were hiding and watching for lonely travelers sprang out at the man. They beat him and stole all he had, even his clothes . . . .

(So on through the story, covering a page.)

. . . When Jesus finished the story he said: "Go, and do thou likewise." And that is what he wants us to do. Perhaps you think you could not, because you never go on that kind of journey or to that kind of place. And very likely you do not, and may never see such a wounded man. I never did either; but we can do something very much like that. Did you ever see any one who was tired and needed a little help that you could give? If you help in any way, you are doing as the poor Samaritan did. Sometimes we hear mother say: "I wish some one would pick up those papers on the floor." And *I have* heard a boy or girl answer: "I did not put them there." Was that being like the Good Samaritan? Another answer, and I think a better one, is to say: *"Somebody* means *me,"* and then do what needs doing. Never mind who made the muss, if a place needs cleaning up, and you know how to do it, then be a Good Samaritan, and do what needs doing.

The Bible also tells about some other persons who played the Good Samaritan, though they are not called Good Samaritans. During the week I want you to find out about them. Your mothers will read you about them if you ask them to do so. They will find the stories at these places: I Samuel 19:1-7; Genesis 37:21-22 and 29-30: Jeremiah 38:7-13: Acts 3:1-10: and Luke 23:50-54.

Suggestive Questions for Closing Thoughts.—Where do we find the story of the Good Samaritan? Who told the story first? What question did the man ask that made Jesus tell this story to him? Can you tell the story of the Good Samaritan? Who do you think acted like a neighbor to the man who was hurt? Who is your neighbor? Tell someone whom you could sometimes help.

Let us all say together the verses beginning:

"When I run about all day."
Shall we try to say David's psalm about the shepherd?
Now we will close our lesson with the prayer we all know:
"Father we thank Thee for the night."

PLAN 14

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	34	28	14.5
2.....	20	18	7
3.....	0	6	4
4.....	26	24	23
5.....	15	14	14
6.....	19	16	8
7.....	19	19	12
8.....	27	25	16.5
Total value.....	160	150	

TRUE-HEARTED WORSHIP

Aim of the Lesson

The purpose of this lesson is to lead the children to see the difference between sincerity and insincerity, and to teach them to be careful to say what they mean, and to mean what they say, in their relations with the Heavenly Father, as well as in human relationships.

Preparation of the Lesson

It is difficult to find a story which teaches the principle which is the theme of this lesson, but it is the background of many chapters in the gospels. Look up in a concordance the references to the Pharisees, especially concerning their customs of worship, and read in the Bible Dictionary under the same head. Eidersheim, *In the Days of Jesus,* will help you much here. Do not miss Luke, chapters 11 and 12. Recall that these were the most religious people of Jesus' time, that they lived by rule and measure, believing that Jehovah was greatly pleased with their punctilious observance of the law. But as a class their religion was purely formal and they did not realize that heart content was necessary in all true religion. Against this spirit of formal worship Jesus

hurls his anathemas time and time again. Read until you feel the scorn of Jesus, the impetus of his desperate endeavor to penetrate beneath that formal exterior to the hearts and consciences of the Pharisees. Study especially the theories of the Pharisees concerning the observance of the Sabbath. Read Luke 6: 1-11.

Order of Service and Presentation of the Lesson

Appropriate greeting from the leader; response from the school (see page 3).

Song.—"Holy, holy, holy, Lord God Almighty." (For words and music, p. 8.)

Informal Conversation.—Let the children discuss the question of meaning what they say. Take up their little expressions and find out the meaning of them to see if they really mean what the words would indicate. Suggest again the idea of saying things by actions, describe some actions and let the children interpret what those actions say. Make this entertaining and interesting. Carry it into the animal world and note how much more sincere the expression of animals is than that of some human beings.

Song.—Heavenly Father I would pray. (For music see page 229.)

Come thou near to me, etc.

Prayer.—A few sentences of prayer. Do not, unless you are accustomed to public prayer, trust to the moment for the words of this prayer. Remember that it is not your own prayer but the aspirations of the children which you are voicing for them. Carefully prepare this portion of the service beforehand.

Psalm 100.—

Make a joyful noise unto Jehovah, all ye lands,
Serve Jehovah with gladness, etc.
(The whole psalm quoted.)

Song.—The year's at the spring, And day's at the morn, etc. (Song quoted in full.) (For music see page 213.)

Text Exercises.—For texts appropriate to this series see page 154.

Song Texts.—(For music see page 244.)

Like as a father pitieth his children,
So the Lord hath mercy on them that fear him;
(So on through four more lines.)

March Song and Offering.—(For words and music see p. 205.)

Lesson Story.—Recall Jesus and raise the question as to what he would think about people saying what they mean. Would he

expect them to say what they mean, or to say things just because they sounded well? Perhaps we can find some of the things that Jesus thought about this. Let us see. Give now your description of the ideas the Pharisees had about pleasing God. Describe their dress with its religious significance, their custom of washing before approaching God in worship, their punctilious regard for the Sabbath day. Give here details so that the children can get the impression of the peculiar strength of the legal element in the life of these people. Do not at this time allude to the customs of prayer or of public almsgiving for these will enter into later lessons. Then tell (Luke 6:1-11) of Jesus passing through the cornfields to the house of prayer. Do not use the allusion to David, but give the substance of Jesus' answer without this historical allusion because it will distract the attention of the children to introduce another character here. Use this section simply as an introduction to the main story in vss. 6-11. Make the story legitimately dramatic by giving it an appropriate setting in the synagogue with the people watching and wondering what Jesus would do, Jesus himself in the act of reading from the scriptures and teaching, and lastly the fury with which the people who saw what Jesus did were filled. Let the children understand that this anger was wholly because they believed that Jesus in that holy place, the House of Prayer, had done something which God would not approve. Who knew God best, Jesus or the Pharisees? See if the children can formulate what Jesus would say about keeping the Sabbath. Repeat with the children the commandment "Remember the Sabbath day and keep it holy" taking care that they now have new content to the command. Recall the chief command which these Pharisees had, "Thou shalt love the Lord with all thy heart and with all thy soul and with all thy might." Did they mean what they said when they talked to God of their love for him? Did God know that they did not mean what they said?

Song.—(For music see page 242.)

A King of Love my spirit is,
Whose goodness faileth never;
(So on through twelve lines.)

Group Work.—Talk while the children develop from initials their new text, trying to give it all the natural and happy content possible. Suggest the attractive features, the Sunday School, the church service, the rest, the walks and talks, father at home, mother resting. Is it not a good day for thinking and learning about God, and doing something special for him?

Song.—"I think When I Read that Sweet Story of Old." (Words and music p. 215.)

Birthday Offering and Welcome to New Pupils.

Song.—"When morning gilds the sky." (Words and music page 240.)

Closing sentences.—(See page 11.)

PLAN 15

	Values		
Viewpoint	*Median*	*Average*	*P.E.*
1.....	41	43	7
2.....	34	33	5
3.....	30	23	16
4.....	49	45	10
5.....	23	22	8
6.....	0	5	4.7
7.....	19	17	9
8.....	27	26	5
Total value.....	223	214	

HELPFULNESS AND HAPPINESS[e]

Aim: To encourage cheerful loyalty in home duties and service.

Service of Worship.

Quiet music.

Offering Prayer.

Greeting.—Song of greeting.

Hymn.—"Little Lambs."

"Sing a Song of Gladness."

Prayer.—(If the Lord's prayer has been learned, ask the children which prayer they would rather use. Also begin to talk about making your own prayer.) Can we think of anything we should like to say to the Heavenly Father in our own way? (The first time this is suggested to the children it may meet with no response. Drop it then, but ask the children to think about it.)

Verse.—The teacher may repeat:

"I wonder if any one knows
On a cloudy day where the sunshine goes?

[e] From Rankin, *Course for Beginners in Religious Education,* by permission of Charles Scribner's Sons.

I have heard that it chooses the queerest places,
The hearts of good children, and shines in their faces.
In their eyes it dances all the while,
On their lips it lingers, a loving smile."— *Anon.*

Conversation Period.—A few minutes ago we sang, "Sing a Song of Gladness." What does gladness mean? Yes, happiness. How many of you are happy this morning? Why are you happy? The answers may be such as these: "Because the sun shines." "Because it is going to snow." "Because on the back porch there is ice cream for dinner." "Because my mother was nice to me today."

Are you ever unhappy? Yes, they have all been unhappy, when various things have gone wrong, mostly concerning wrong things they have done or things they couldn't do or couldn't have, or when people have been unkind to them.

"It makes me unhappy when I have to stay home from kindergarten," says Helen. "It makes me unhappy when I can't go out of doors to play." "Sometimes I want to have a new toy, and my mother doesn't get it for me, and that makes me unhappy." Why do mothers keep us home from kindergarten, and in the house? Yes, when we are not well, or when they think it won't be good for us to go out-of-doors. Do you think it is very sensible to be unhappy and make other people unhappy by crying? Why, no, just find something to do in the house and be happy playing there.

"My brother grabs my blocks away and makes me unhappy," says John. Are you always kind to him? If he is a little brother, perhaps he doesn't know any better; you will have to be very patient with him.

Do you ever make any one happy? What do you do? (Some children may not know whether they do or not.) "I let my sister play with my doll sometimes." "I help my father." "I gave my brother some of my candy."

How many children can dress themselves and fasten all the buttons? Try this week to make your mothers happy by waiting on yourselves and by obeying quickly.

Then talk about how in the home when everyone is helpful and does his part every one is happy, and how we may pray to God for help.

Table Period.—Mounting seventh picture in the series, "Child Helping His Mother."

Rest Exercise.—March or clapping to music and learning to stop with the music. Let the assistant play a few bars of a march, then stop, etc., as was suggested in last week's lesson plan.

Story Time.—When night comes and it is dark out of doors, what is there to give us light? Yes, when it is clear, the moon and stars give us light, and street lights out of doors help to make the streets bright so we can see our way.

Do you know how boats sailing on the seas and lakes and rivers find their way and know how to keep off the rocks near the shore? Have you ever heard of lighthouses? How many children have seen a lighthouse? (Have a picture of a lighthouse.) Lighthouses, you know, are very often way out in the water, sometimes built on rocky islands, and they stand high so the light shines far out over the water. Would you like to hear a story about a little girl who lived in a lighthouse?

One upon a time there was a little girl who lived with her father in a lighthouse far out in the ocean. The lighthouse was built on a rocky island and there was water on all sides. . . .

(So on through the story of the little daughter of the lighthouse keeper who lighted the lighthouse lamp and rang the fog bell during a storm when her father was unable to get back himself to do it.)

How did you like that story? Yes, Emmy was a good helper for her father and she was very happy, too. Let's see if this week we can remember to do the things we have to do every day on time and so make the people in our homes happy. See how many helpful things you can do. A very good way to be happy yourself is to make some one else happy. Next Sunday I am going to ask you how many ways you have thought of, of being helpful. If you know any good stories about how children were helpful, or if you saw any children making themselves helpful to any one, we shall want you to tell us about it.

Dismissal.—Good-bye song. Prayer: "Heavenly Father make us want to be helpful and happy all this week. Amen." Giving out letters for parents.

Music for marching out.

PLAN 18

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	48	43	5
2	35	33	4
3	16	21	18
4	52	44	13
5	28	26	5
6	22	19	6.5
7	23	23	8
8	37	25	8
Total value	259	234	

THE POOR WIDOW AND ELIJAH[1]

Series II.—General Thought: Kindness.

Lesson X.—Special Thought: Kindness to Strangers.

Teacher's Aim:—To develop in the children an admiration for acts of kindness to others, especially to strangers or others in special need of it, and to lead them to discover specific ways of being kind.

Teacher's Preparation:—Read I Kings, chapter 17.

Rewarded kindness is the thought of this lesson as well as of the last. Learn what you can of the process of breadmaking in Palestine; the primitive plow; the trampling out of the grain by oxen for threshing; the grinding in hand mills (see picture page 56); the baking in primitive ovens, etc. This information can be gathered from a bible dictionary, or commentary, or from any book on oriental manners and customs. Underwood and Underwood put out some stereographs showing typical forms of many of these processes. It is not intended that all of this information shall be given to the children, but whatever little is given, let it be correct.

Greetings:—(See page 233).

Beauty and Praise Service:—(See page 237).

A Bit of Nature: Bring heads of wheat into class. Let each child have one. Show the children the enclosing chaff. Call it

[1] From Ferris, *The Sunday Kindergarten*, Series II, Lesson 10. By permission of the University of Chicago Press.

the house. Let the children roll the heads of wheat in the palms of their hands. Let them gently blow away the chaff.

Work and Play Period:—

Preparatory Talk and Play: What did you have for breakfast this morning, John? Frank? Julia? You all had bread, didn't you? I had bread, too. At my house we have a little kitten. When we were all through breakfast our little baby brother called, "Kitty, kitty, kitty." Kitty came running to him. He had a nice saucer of milk for her with tiny pieces of bread in it. Do you like to feed your pussy cat? (Lead up to the text and have the children repeat it. "Let us do good unto all men." Introduce the finger plays, pages 5 and 33.)

Game:

Quiet moment:

The story:

There had been no rain for a long time. Many people were thirsty. Because there was no rain the wheat and grain could not grow, and many people were hungry.

There was a poor widow who lived alone with her only son . . .

(So on through the story of the widow baking for Elijah some cakes from the meal out of her practically empty barrel.)

March to Tables:—(At signal from piano).

Table Work (make clay cakes):—(Sitting at tables).

(Give each child enough clay to make a sphere about two inches in diameter.

Each of us is going to make a little cake like the one which the widow made for Elijah. First let me see what nice balls you can make by rolling the clay between your palms in this way. Now press the ball with your hands until it is nice and flat. Smooth it until it is a little cake. (A number of cakes may be made if time permits.)

Shall we pretend that every other child is the widow? Mary, John, etc., you are all widows. The other children may each make barrels with their hands placed together in this way. Curve the fingers of both hands. Slip the fingers of the left hand between those of the right. Overlap the thumbs.

We will pretend that the barrels have just a little flour in them. The widows can dip into the barrels again and again to get flour to make their cakes.

Now let us change about. Those who were widows before may make the barrels. The others may dip into the barrels and make the cakes.

Now that we've made the cakes, what do you think we ought to do with them? What did the widow in the story do with hers?

Could we give ours to Elijah? Why not? What do you think it would be nice to do with them (Some children will suggest that each eat his own, others that they have a party with them as the refreshments, etc. Bring out that it would be nicest to use some of them to make other people happy.) Let us see what we could do with them to make some one else happy. (Let the children name ways they think of. Discuss which three or more of these ways would be nicest—inviting in some little children to help eat them, sending some to a little sick child, sending some to a poor invalid woman, etc. Then set about to have this addition dramatized. But raise the question what we could do besides just take the cakes to make these people happier still. Have the children think of a number of other forms of kindly service, as being very courteous to the children to whom they send the cakes, or whom they invite to the party, bringing in those who least often have nice things done for them, being very cheery with the old lady to whom they take the cakes, etc. Then complete the dramatization with all these features involved, letting some of the children take the part of the persons to be helped while others pretend to be the helpers.)

I wonder how many of you can find some way to be very kind to somebody really and truly this week, and not merely pretend. Think. Do you know persons who need to be treated kindly? Perhaps it is father or mother or brother, perhaps some little boy or girl with whom the other children don't often play. But I'll bet there will be somebody in need of kindness just as much as Elijah was if you only happen to think about it.

March out to Music.

PLAN 19

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	48	44	7
2.....	35	34	10
3.....	37	32	9.5
4.....	47	51	6.5
5.....	30	27	5.7
6.....	28	26	3
7.....	30	27	5.7
8.....	27	24	10
Total value.....	282	265	

LOVING ONE ANOTHER

(General Lesson Title: "John Writes about Christian Love.")

Primary Lesson.—1 John 4:7-11. Story material, Luke 10:25-37.

Additional Material for Teachers.—1 John, 1 Corinthians 13.

Memory Verse for Class.—"Let us love one another." (1 John 4:7.)

Teacher's Aim.—To lead the child to that service for others which shall be an expression of love in the heart.

To Begin the Lesson:—Stories on the child's plane like those suggested in "The Lesson Story"; or a direct approach to the story material of the lesson, as one of the stories Jesus told which his followers loved to tell again and again. See also the treatment of the same lesson in the *Elementary Teacher,* Aug. 11, 1918, and June 22, 1919.

Music.—"Because of Love," Neidlinger (a "Song Letter" published by Neidlinger School, East Orange, N. J.); "A Song of Service," Neidlinger (issued in his post card series and also to be found in this issue of the pupils' quarterly).

Pictures.—Those of the picture roll and the pupil's quarterly. "The Good Samaritan," Plockorst (Wilde No. 466); that by Penrose (Union Bible Pictures, New Testament Series, No. 150); pictures from magazines of children helping.

Extra Story Material.—"Little Lame Boy" in *Ethics for Children,* by Ella L. Cabot (Houghton Mifflin Co.); "Androcles and the Lion," James Baldwin, in *Fifty Famous Stories Retold* (order of Smith and Lamar).

Lesson Setting.—Read the New Century Bible, "St. Luke," pages 246-9; *The Life of Christ,* Geike, pages 311-13; *On Holy Ground,* Worcester, pages 419-21. The story is helpfully told in *When the King Came,* Hodges, pages 240-47; and in *Kindergarten Stories for the Sunday School and Home,* Cragin, pages 214-18.

For a short study of the Epistles of John see *The Bible as Literature,* Wood and Grant, pages 328-30, and for a more critical analysis of 1 John, *Introduction to the Literature of the New Testament,* Moffat, pages 582-96.

For the Teacher.—Read the poem "It was on the Road to Jericho," Annie Fellows Johnston, to be found in the *Red Cross Magazine,* May, 1918, the closing verses of which are as follows:

Now onward to our Jericho
We press with bated breath,
For evil grows the way and dark,
On every hand stalks death.

(The quotation runs on through three more stanzas.)

The Lesson Story

Of course you like pictures—every one does. Maybe you can help me see a picture for each of the frames which we draw upon the board.

Picture One.—Florence was never so happy as when she was taking care of something that was sick. She played hospital with her dolls and bandaged their arms and legs. She set the broken wings of birds in splints and the legs of rabbits. One day she met a man trying to gather his sheep to bring them in from the fields. "Where is your dog? Doesn't he usually help you?" Florence asked. "Some boys threw stones at him and broke his leg," answered Roger, the shepherd. "O, can't I help him," she asked. "He's at home by the fire," he said, "but I fear he will never be able to run again."

Florence hurried off to his cottage and soon found that the dog's leg was only sprained. Then with hot water and bandages she made him comfortable, and in a few days the happy dog was once more helping the master in the fields. "You're a real good Samaritan," said Roger when he met Florence that day. (Question the children as to what they can see in your first frame, or pin up a picture of a dog.)

Picture Two.—Edith waved her hand over the back fence. "Want me to take baby out in his carriage?" she called. "O, can you? Thank you, dear. Maybe then I'd have time for a little nap," answered Mrs. Green. "My head aches today so hard I can hardly see, and the baby is fretful and cross."

Soon Edith had baby safely in his carriage and was off down to the grocery store on an errand for her mother. Baby played happily for a time and then fell asleep with his head against the pillow, while Edith tiptoed into the house to tell mother about it.

When Mrs. Green woke up two hours later a smiling baby was crowing in the yard, and a delicious pudding was on the kitchen table. "You and your mother are real good Samaritans," she said. (Discuss what the children would paint, if they could, for such a picture. Or pin up a picture of a baby in the frame.)

Why were Florence and Edith and her mother called good Samaritans? Maybe you can tell me after you have seen my third picture.

Picture Three.—I see a man going down a steep hill. There is hardly any path and there are great rocks along the way. Suddenly I see robbers rush out from behind some of the rocks and fall upon the man . . .

(So on through the story of the Good Samaritan, covering a little less than half a page.)

. . . . (Complete the story in the same fashion, question as

to the picture, and then continue:) Can you guess now how Florence and Edith and her mother were good Samaritans? Yes, because they helped others.

When Jesus told the story of the good Samaritan he ended: "Now go and do the same kind of things yourself." And I will say exactly the same thing to you today. (Sing the "Song of Service" suggested and talk about ways in which the children may help others, or as suggested in *Our Little People,* how they may be good neighbors. Have children paste pictures in their folders.)

Note to Teacher:—Teacher may tell the class that there are several other very beautiful stories of persons who did something like what the Good Samaritan did. Mention these stories by name as given in the "Extra Story Material" and urge the children to borrow the books at the library and read the stories, or have the stories read to them. Urge them to be ready to tell about the stories next Sunday.

Expressional Activity.—Plan some definite service that the children may render this month as a group. If the little flower pots outlined in the back of the pupils' quarterly were not used as valentines last month, help the children make them now and send a promise of spring to some of the old people of the church. One does not need to wait for special days for such gifts. They are often all the more appreciated when they come at unexpected times. Be sure to suggest the definite acts of service in the home which every child can render.

PLAN 20

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	56	54	2
2	41	40	.4
3	50	37	22
4	59	46	3
5	30	27	14
6	31	28	3
7	38	35	2
8	39	33	5
Total value	344	300	

PROJECT LESSON

Teacher's Aim.—To have the children learn better to cooperate with each other in their play, each being willing to take any part the situation requires whether this be a prominent one or not. Also to show children how they can cooperate with their parents, brothers and sisters.

Note to Teacher.—It is sometimes forgotten that a project lesson should be governed by an aim just as well as any other type. It is true that the teacher has less *obvious* control in turning the lesson one way or another in realizing this aim than in other types, but she has—or should have—a very *real* influence in doing so. However she accomplishes this by tactful manipulation and covert suggestion, so that the pupils fancy they are doing the thing themselves. But it is important that the teacher so manipulate that the activity may be of such character as to yield maximum educational results.

It is the essence of the project method that the children learn through *doing* some *real* work. Moreover this work (purposive activity) must be the starting point, and must occupy the center of the stage, not a side tent as is the hand work of the conventional lesson. The learning must come as a by-product of the creative activity directed by the pupils toward the attainment of its work-goal. But the "real work" of little children is mostly their play. It is in this that they must employ seriously the moral and intellectual reactions they have acquired here and there. So a vital project is found for them by taking a section of their play, with the adjustment-problems that go with it, and bring this under the control of the school so as to make it yield maximum educational results. But besides these sections of play for which moral and other adjustments are needed, reasonably good projects may be found in such purposive activities as: preparing Thanksgiving or Christmas baskets for the poor; getting up and sending boxes to missionaries or to the needy in distant lands; planning, either individually or jointly and cooperatively, the decoration of a book, the illustration of a story, or a continued narrative or other note book work, and carrying out these plans; etc. But the teacher must be sure to remember (1) to let the purposive activity be the center of interest and have the learning come from the meeting of actual problems that arise in connection with this; (2) to let the activity be chosen by the children, so that it may be vital to them; but (3) to make such use of suggestion and covert manipulation that the activities will actually be such as to yield maximum educational results.

References for the Teacher: On the Project Method. Freeland, "Modern Elementary School Practice; Stevenson, "The

Project Method"; McMurry, "Projects in Teaching." Closely related to project method, Montessori, "The Montessori Method."

On plays and games suitable for Sunday School work, or suggestive of modified ones: Emilie Poulsson's books "Love and Law in Child Training," "Nursery Finger Plays," "Through the Farm Yard Gate"; Froebel's "Play and Nursery Songs."

The Class Work

Greeting.—Song of greeting.

Songs.—(Several songs selected by committee of children in advance.)

Prayer.—(Repeat in concert, do not sing.)

Heavenly Father, I would pray,
Come thou near to me.
Teach me what to do and say,
How to honor thee.

Blessed Jesus, I would ask
For a gentle will;
Help thou me my every task
Faithful to fulfill.

Games.—

Teacher.—Who has a game he wants us to play today? John? (Who has his hand up.)

John.—The Sheep in the Meadows.

Teacher.—All right. (Game arranged and carried out.) Now who else has a play? Rebecca?

Rebecca.—Baby's Hammer.

(This played through.)

Teacher.—Does any one else know a good game for us to play? Wouldn't you like to play our Bible verse game?

(Approval indicated by forest of hands waving in air for permission to start the game. Game consists in pupils calling on each other to repeat a bible verse. Each child after reciting calls on another and she, in turn, on another and so on until all have recited. If any girl or boy called on is unable to recite a verse not given by others, the child who called on him calls up another instead.)

Teacher.—Now you tell us another you would like to play. Sarah?

Sarah.—The Wake Up Game. (Played.)

Teacher.—We played all of those games before. I am thinking of a new game. I wonder whether you would not like to play it—

and do it just the way you like. I will be the audience and you may do it exactly the way you please. Do you want to do that? (Vigorous approval.)

Well this is the game I was thinking about. You remember, of course, the story of the Three Bears. (Chorus of yeses and a number of hands in air.) Wouldn't you like to play that? (Approval by nods, exclamations, and hands in air.) All right. You go and do it now while Miss Reed is the audience. Put back your chairs and play it.

(Note: This is deliberately thrown over without plans to the children in order to give them a real problem with which to deal.)

(Children remove chairs; hesitate about how to begin.)

Teacher.—Now you remember how the story goes. Goldenlocks goes to the forest, gets lost, and enters the bears' house. So you will need to have somebody be Goldenlocks and three of you be bears.

(A dozen girls assert they will be Goldenlocks, and as many boys clamor to be bears. Noisy clamor on part of the several partisans of the claimants of the Goldenlocks rôle.)

Teacher.—Children, children, you'll never get the Three Bears played that way. It will soon be time to go home and you won't have it played at all.

Children.—"Well I want to be Goldenlocks." "No, teacher, let me be." "Let Helen be Goldenlocks." "Let Ruth."

Teacher.—But I said you should play it your own way. I won't choose Goldenlocks. You must choose her yourselves.

(Another chorus of clamors for the place.)

Teacher.—You see, children, you all talk at the same time and you can't get anything done. How would it be to have one of the children be leading girl—just like a teacher—and then no one talk until she has the leading girl's permission?

(Enthusiastic assent shown by nods and exclamations. Many names at once suggested, but soon narrow down to one girl who steps into center and acts as leading girl.)

Leading Girl.—Now I will be Goldenlocks and Bruce can be the papa bear and . . . .

(Many subdued expressions of dissatisfaction and charges that that is not fair.)

Teacher.—But, children, it doesn't seem right to me that Gwendolen should be both leading girl and Goldenlocks. I shouldn't think, Gwendolen, you would want to be, would you? Since you are leading girl you should let someone else be Goldenlocks.

Leading Girl.—Well, we'll let Helen be Goldenlocks.

Teacher.—But, Gwendolen, you were not made leading girl to

pick all the parts. You were only to keep order so the children could all decide. You should let the children vote on whom they want for Goldenlocks. Let someone who wishes to suggest a girl for Goldenlocks hold up her hand and then you let her speak, just as teacher does.

Leading Girl.—Well, who will be Goldenlocks?

Mary.—(Holding up her hand and getting permission to speak.) Ruth.

Leading Girl.—Do you all want Ruth?

(Unanimous assent indicated by nods and yeses. Ruth takes the place without the formality of a vote.)

Teacher.—Now what are you going to do about the three bears?

Leading Girl.—Let Helen be one of the bears and . . .

Teacher.—Would it not be well to let the boys be the bears?

(Assent indicated in the usual way.) How would it be to let the boys go away into another corner and make their plans?

Boys.—All right. (Go off with no further ceremony. Organize and proceed in manner analogous to that of the girls.)

(Girls choose Goldenlocks' mother; boys, her father.)

Teacher.—Now you have Goldenlocks and her mother chosen. What are you going to do with the other girls?

Leading Girl.—There isn't anything for them to do.

Teacher.—Nothing—at—all! Surely they must have *something* to do. Don't you think Goldenlocks had any little sisters at home who were very much frightened when they learned she was lost?

(Discuss and decide finally that Goldenlocks was having a party when she wandered away from the other children and was lost. Some of the children play little sisters, others guests at the party.

Girls and boys between them at length get all plans made, the bear house "built," and the play acted out, on the principle of "division of labor" and cooperation. But many rival claims have to be settled, and many ambitions sacrificed, in the interests of getting together and ahead, in which adjustments the teacher is the moving spirit, though always working covertly and by suggestion.

Teacher.—Children, do you know I thought of a story while you were planning and giving your play. It is about some little quails and I wonder whether you could guess what made me think of it.

The story is about some quails that just quarreled and quarreled until something so dreadful happened to them that they had to give up quarreling and work together even when many a quail had to let some one else do what he would like to have done himself. Could you guess what made me think of it? Well I thought of it when I saw how badly you got along while each child wanted

to be first, and how well you got along when all of you were ready to help at any place so as to make the play go and be fair. Would you like Miss Reed to tell you about these little quails?

Long, long ago a flock of more than a thousand quails lived together in a field . . .

(Story continued shows man coming with net and catching dozens of quails at a time. They are helpless until they decide all to fly up together when the net is cast over them and carry it away. This works perfectly, and the fowler is unable to catch any more until, one day, he finds them quarreling. Then he nets scores of them. Profiting by that lesson, they are never caught quarreling again but protect themselves by perfect cooperation. Story from the Jataka.)

Teacher.—Do you think now that children can get along best, and have most fun, when they all work together, do their part, and play fair? Tell me some of the times when you have a chance to do this. ("When we play house," "when we play the Three Bears," "when we play Red Riding Hood," etc.) When you play ball, too? ("Yes, and when we play prisoner's base.") Can you do it at home with brothers and sisters and parents? How? (Helping mother to keep the house clean, helping to get dinner, playing rightly with brother or sister, etc., all mentioned in concrete form.)

I want you to see this week how many ways you can find in which to do your part at home, in school, and at play, and then tell us all next Sunday. Will you?

I've gathered up some little story books and have them here. I wonder how many of you would like to take one of them home and ask mother to read you stories from it. Who would like to take one and bring it back next Sunday?

(Books distributed to those children who ask for them. They are small, paper-bound pamphlets containing additional stories illustrating and motivating the idea of cooperation and fair play.)

Teacher.—Now we'll have our closing song. Who shall we let select it for us? Don't you think we ought to let somebody choose it who had only a small part in the play?

Children.—Anna.

(Anna selects. Closing song sung and the children are dismissed.)

PLAN 21

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	53	50	3
2.....	39	36	2
3.....	50	45	3
4.....	65	58	5
5.....	38	34	2.5
6.....	31	28	1.2
7.....	36	33	3
8.....	37	34	3.5
Total value.....	349	318	

(NOTE: The maximum value for a lesson plan is 358, only 9 points more than that allowed number 21.)

GOD'S PROTECTION OF MEN, PLANTS AND ANIMALS

Lesson Material.—Matt. 6:28, 29; Job 38:22; Psalm 147:16, 17; Job 37: 6, 8; Luke 9:58a; Psalm 36:6c.

Memory Verse.—"O Jehovah, thou preservest man and beast." Psalm 36:6.

Teacher's Aim.—To develop in the children a sense of the protection of God over all life, including protection of them themselves.

Pictures.—"King Winter," "Wood for Builders," "Told to Wait," and "Life in Nature," all from Primary Picture set No. 1.

Objects Needed.—Small branches from trees with leaves; twigs from peach and plum trees containing buds but no leaves; kernels of corn; corn stalk.

Information for the Teacher

On very cold and stormy nights quail have been known to spend the night in a wagon house and to roost with chickens.

The meadow larks always roost on the ground. They creep well under the grass, or, if the wind is high and it snows they squat close to the ground behind a tuft of grass or thick bush and sleep while the cold white flakes fall about them. They are often covered before the morning; and when housed thus from the

wind and hidden from possible enemies, no bird could wish for a cosier, warmer, safer bed.

. . . Jumping mice, called by some people kangaroo mice, hibernate. The meadow mice stay wide awake all winter. They enjoy the snow, coming up from their underground nests to spend much time in the snow drifts. The white-footed, or deer, mouse lives in the woods. He stores his provender among the roots of pine trees, but makes his winter home in the trunk of some dead tree or in an abandoned bird's nest . . .

Crows, jays, mice, chipmunks, red and gray squirrels, raccoons and grouse like and store away ripe chestnuts . . .

(More than two pages of such information in fine print, quoted from Sharp and from Burroughs.)

For added facts about these and other animals and plants see the books listed in the preceding lesson and such books as the following: *Illustrated Natural History,* J. G. Wood; "The Nature Library," Vol. 4, Stone and Cram; *Little Folks in Feather and Fur,* Miller; *Among the Forest People,* Pierson; *Wild Animals I have Known, The Biography of a Grizzly,* Thompson-Seton; *Wild Life in Orchard and Field,* Ingersoll; *The Book of the Animal Kingdom,* Westall.

Pedagogical Note:—The lesson that follows is an inductive one of the "type" form. Present the examples in such a way that the first one stands out more prominently than the others, and be sure the children feel that the examples are all alike in the fact that providential protection is provided. (But with such little children let this be *feeling* rather than explicit statement.) The generalization is that God has provided for all his little plants the protection they need. The further examples expand this generalization into protection for all creatures, and this generalization is applied in the closing discussion. But, while the teacher should recognize the presence of the "five formal steps," she should not allow them to obtrude themselves upon the presentation to the children in such a way as to make this artificial.

The Lesson

(To be used in the fall with children living in the country or at least familiar with rural life.)

I wonder whether you saw what *I* did this morning? Last Sunday the trees were all dark green, just as they had been all summer. But today I saw some of them that were turning brown and golden. (Describe some particular tree.) I wonder whether you saw that tree, or any other like it, as you came along. What kind of weather do we know is coming soon when the leaves turn brown? Yes, and that means that winter is near again.

Do you know what happens to the leaves after they have turned brown and golden? Yes, they begin to come down off the tree and, after awhile, make a big bed of leaves under it if we don't clear them away.

When they are ready to leave the tree who takes them down and lays them on the ground? (The wind.) Shall I tell you what the wind *said* once to the little leaves when he came for them?

"Come little leaves," said the wind one day,
"Come o'er the meadows with me and play.
Put on your dresses of red and gold,
For summer is gone and the days grow cold."

Soon as the leaves heard the wind's loud call,
Down they came fluttering one and all,
Over the brown fields they danced and flew,
Singing the sweet little song they knew.

Would you like to say that over with me and learn it so that you could say it at home? (Repeat with children. After saying it through with them once, continue:) What do you think the wind would do as it asks the leaves to come with it? Would it hold out its hands to the leaves, like this? Now while we say that part over again, let us hold out our hands as the wind would. (Repeat first stanza with the gesture mentioned.) Now how would the leaves go as they went along? Would they flutter along, like this? (Teacher recites second stanza, making rhythmic motions with her hands. Then pupils repeat second stanza, then whole poem.)

Now let's take a little rest, just as the leaves do. Fold your hands on your desk and lay your heads down on them and sleep —sleep—sleep—just as the little leaves do as they lie on the ground. (A minute's quiet rest period.)

Now wake up, little children. Do you think it is only the leaves that get cold when winter comes and so have to be put to bed in some way? Would you like to have me tell you about how some other things are kept snug and warm over the long winter so that the frost doesn't get them? Well, I'll tell you first about a little blade of wheat.

Once upon a time there was a little blade of wheat up on the hill side that felt very sad and lonely. He was a little fretful, too, just as little blades of wheat are likely to be when they feel sad and lonely. Not that there were no other little blades of wheat about to keep him company. There were many of them all around him. But they were sad and lonely, too. For the fact is that they

were all so cold that they no longer had any spirit left in them. All they could do was draw themselves up and shiver, shiver, shiver. (Imitate.)

Presently one of the little blades of wheat felt something cold and wet on his back. "Ugh," he said, as he shivered again and drew himself together more than ever, "It's going to rain; I'm sure I felt a drop just then."

But it was not a drop of rain, but a soft, cold something else that settled lightly down on the sad little blade. The wheat blade stirred slightly, and seemed to heave a sigh.

"What is the matter," asked a sweet voice.

"I am very cold," said the blade.

(Story continues, revealing promise of the snow, along with a great many of its sister flakes, to cover the little blade up just like a soft comforter and keep it warm and snug all winter.)

And the beautiful snow flakes did just as they said they would. They made a nice, white blanket—as white and soft as the pillows on grandmother's bed—and the little blade of wheat slept cosily under them all the winter long. Sometimes outside the wind blew hard and fierce and so cold that it would bite your ears and sting your fingers even through ear-muffs and mittens, but the little blade of wheat, sleeping snugly under its blanket of snow, never felt it at all. And when spring came round, and the sun took away the white snow blanket, the little blade of wheat was strong and hearty and could soon grow up into a big stout stalk of wheat. (If time is very short the lesson may be closed here and continued next Sunday.)

Did you ever know that the snow kept little blades of wheat warm so that they would not freeze and die over the cold winter? But the little blades of wheat are not the only things that need a warm winter bed. Do you see the twigs I placed on your desks? What do they have on them during the summer? But there are no leaves on them now. The leaves are just as tender as the wheat blades, even more so, and they can't stand the biting cold either. A little while ago we saw how they turn brown in the fall and come down to the ground. Those little leaves never come back to the tree but always stay somewhere else, so the tree could have no leaves next year if it didn't put some to bed over the winter.

But the snow can't cover the little ones the tree wants to keep, for they are far up on its top where it would take a very high bank of snow indeed to reach over them. So what do you think the tree does to get green leaves again the next summer? Could any of you guess? Well, I'll tell you. Do you see these little buds? The tree has other little leaves put to bed in those buds.

They are sleeping there just as cosily as the blades of wheat under the snow, and just as safe from Old Jack Frost. And when the warm spring comes round, the little cradles open and they creep out, slowly, slowly, slowly, until they have spread themselves out full size. You must be sure to watch them next spring and see them coming out. (Discuss with the children how they come out and how long it takes.)

And now shall I tell you about another little cradle? Did you ever see a corn stalk? How many of you ever went with mother to gather roasting ears? Well you know then what a corn stalk is. Do you know what happens to cornstalks when winter comes? (Take corn stalk in your hands.) Yes, they turn brown and dry up. And if there wasn't another little cornstalk hidden away in bed somewhere, where it could sleep snugly and warmly all winter, we could not have any corn next year. Now what is the little bed in which the cornstalk is put to sleep? Does anybody know? Can anybody guess? I have it right here. (Hold up grains of corn.) Did you know that there is a little stalk of corn asleep in here? Well there is. And if we put this cradle in the warm ground in the spring, the little corn stalk will wake up after awhile and, if you go out into the field, you will see it push up through the ground farther and farther until it becomes a great big stalk. Did you ever see it do that? Well you watch next spring.

And so I could tell you about many other little cradles in which the plants are kept snug over the winter. Do you think any of them could live if some little cradle were not got ready for them? A few of them could, but most of them could not. Who do you think it is that sees that the little plants have cradles to keep them warm over the winter so that they do not die? (Bring out here the care of God for plant life as shown in His wonderful providence in nature. Paraphrase the statement of Jesus about God's care of the lilies.)

Do you think it is only the plants that God watches over with such wise and loving care? (Bring out that he also provides for the animals. Mention some illustrations, as the protective coloration of animals, the instincts of bees, squirrels, etc., to collect winter food, the ability of the deer to run swiftly, and so on. Develop these only very slightly, promising the children that, if they wish, you will tell them some stories about these at some other time.)

So God has taken care to protect his plants and His animals. Do you think He means also to protect us? The Bible has this little verse in its somewhere: "O Jehovah, thou preservest man and beast." Jehovah is the name for the Father in Heaven. Do

you think that verse is true? "O Jehovah, thou preservest man and beast." Now you say it with me. (Repeat in concert.) Now can you say it alone? (Children repeat in concert.)

Children are often very much afraid of things. Would they need to be so much afraid if they remembered that the Heavenly Father protects us? What are some of the things that children would not need to mind so much if they always remembered that God protects us? (Let them name a number of things, like the dark, being sick, not being treated well by other children, being disappointed, etc., though these will—and should—be named in concrete forms rather than the abstract forms mentioned here.)

Tell the children that you will ask them again next Sunday to tell you some things we would not need to mind so much if we just remembered that God always protects us, and then involve this in your review.

Home Activities

Send weekly letter to parents explaining aim, and method of conducting, lesson just closed. Request cooperation in furthering the impression the lesson undertook to make. Suggest that children be taken for walk and shown the coloration of the autumn leaves, the squirrels gathering nuts, the blackbirds going south, etc. Also suggest a list of stories for telling to the children over the week as opportunity occurs, such as the following from *The Little Child in the Sunday School,* Beacon Press:

"Nature's Blanket," page 106; "Children of Light," page 109; "The Awakening," page 137; "The Little Seed," page 142; "The Friendly Dark," page 161. Also read to children Emerson's poem, "The Mountain and the Squirrel."

Review.—(For the following Sunday.)

Who remembers the little verse we learned last time? Good. Who else? What are some things that God protects (the wheat, corn, squirrels, etc.) Did you think, during the week, of any things we could not need to mind so much if we remembered that God protects us? Tell us some of them.

B. JUNIOR

ORDER OF MERIT IN JUNIOR LESSON PLANS

1. Organization of the lesson about an aim..... 56 points.
(For definition of this, and each of the following seven items, see pages 119 to 123 above.)

Order of Lesson Plans

Lesson No. 1, 2, 3, 4, 5, 6, 7, 9, 8, 10, 11, 12, 14, 13, 15.
Values.... 0, 0, 0, 3.4, 14, 17, 28, 36, 36, 39, 45, 48, 50, 50, 53.

2. Type of organization of the lesson..... 41 points.

Order of Lesson Plans

Lesson No. 1, 2, 3, 4, 5, 6, 8, 9, 7, 10, 11, 14, 12, 13, 15.
Values.....0, 0, 0, 2, 6, 16, 20, 20, 27, 33, 33, 35, 35, 35, 35.

3. Provision for controlling study..... 50 points.

Order of Lesson Plans

Lesson No. 1, 2, 3, 4, 5, 6, 7, 9, 11, 10, 12, 8, 13, 14, 15.
Values.....0, 0, 0, 5, 9, 10, 20, 30, 32, 35, 35, 38, 40, 42, 45.

4. Provision of means to insure functioning of the instruction ..... 65 points.

Order of Lesson Plans

Lesson No. 1, 2, 3, 4, 5, 6, 7, 9, 8, 13, 11, 10, 14, 12, 15.
Values.....0, 0, 0, 0, 6, 16, 29, 32, 33, 39, 48, 52, 52, 52, 59.

5. Provision for the enrichment of experience in ways not directly related to the lesson aim but not antagonistic to it..... 38 points.

Order of Lesson Plans

Lesson No. 1, 2, 3, 4, 5, 6, 7, 8, 14, 13, 9, 10, 11, 12, 15.
Values .... 0, 0, 0, 0, 4, 4, 13, 15, 23, 24, 25, 27, 27, 29, 30.

6. Valuable supplementary material for teachers.. 31 points.

Order of Lesson Plans

Lesson No... 1, 3, 2, 5, 4, 6, 8, 9, 15, 10, 12, 14, 7, 13, 11.
Values ..... 0, 0, 0, 0, 1.5, 6, 6, 9, 16, 19, 22, 25, 25, 25, 26.

7. Useful teaching suggestions..... 38 points.

Order of Lesson Plans

Lesson No... 1, 3, 2, 4, 5, 6, 7, 10, 9, 12, 13, 11, 15, 8, 14.
Values ..... 0, 0, 0, 1.5, 2, 6, 21, 24, 25, 27, 27, 28, 30, 30, 32.

8. Valuable teaching *aids*..... 39 points.

Order of Lesson Plans

Lesson No. 1, 2, 3, 4, 5, 6, 7, 8, 10, 15, 9, 11, 13, 14, 12.
Values .... 0, 0, 0, 0, 2, 12, 19, 19, 25, 26, 27, 27, 31, 33, 34.

JUNIOR LESSON PLANS SCALE

PLAN 1

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	0	0	0
2.....	0	.3	0
3.....	0	.1	0
4.....	0	0	0
5.....	0	.1	0
6.....	0	0	0
7.....	0	.3	0
8.....	0	.2	0
Total value.....	0	1.0	

Let the class take up the Bible reading where they left off last Sunday, the pupils reading each a verse in regular order.

PLAN 2

VALUES

Viewpoint	*Median*	*Average*	*P. E.*
1	0	1.5	.3
2	0	1.1	1.2
3	0	2.3	2
4	0	2.2	1.3
5	0	2.6	1.5
6	0	.4	0
7	0	1.1	.4
8	0	1.4	1.1
Total value	0	12.6	

Scripture for today, 14th chapter of 1st Corinthians. Each read from his own testament. Let the members of the class read in turn in regular order, or responsively as the superintendent prefers.

Next week, 10th chapter of Luke. Direct the boys and girls to learn to spell and pronounce the hard words at home.

PLAN 3

VALUES

Viewpoint	*Median*	*Average*	*P. E.*
1	0	1.3	1.4
2	0	2	.9
3	0	1.9	.9
4	0	2.5	1.8
5	0	0	0
6	0	0	0
7	0	.2	0
8	0	3	2.5
Total value	0	10.9	

LESSON FROM EXODUS

Q. What is the name of the second book in the Bible?
A. Exodus, which means a departure.
Q. Of what does the book of Exodus give an account?
A. Of the departure of the Israelites from Egypt.
Q. What is said of Pharaoh, the new king of Egypt?
A. He knew not Joseph. Ex. 1, 8.
Q. How did he treat the children of Israel?

A. Very cruelly.
Q. What method did he first adopt to prevent their increase?
A. He set over them task-masters to afflict them. Ex. 1, 11.
Q. What did Pharaoh command to be done with the male infants of the Israelites?
A. To be thrown into the river. Ex. 1, 22.
Q. What was the name of the river?
A. The Nile.
Q. Who delivered the Israelites from Egyptian bondage?
A. Moses.
Q. Who were his parents?
A. Amram and Jochebed. Ex. 6, 20.
Q. Of what tribe were they?
A. Of the tribe of Levi. Ex. 2, 1.
Q. In what did Moses become learned?
A. In all the wisdom of the Egyptians. Acts VII, 22.

(Continued through ten more questions and answers.)

PLAN 4

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	3.4	3	2.8
2.....	2	3.3	2
3.....	5	6.5	5
4.....	0	7.4	7.1
5.....	0	2.3	1.5
6.....	1.5	2.6	1.5
7.....	1.5	3.5	3
8.....	0	2.8	2
Total value.....	13.4	31.4	

Topic.—What a Kind Woman Did.
Scripture.—Acts 9:36-42.

Memory Verses.—36 and 39.
Home Reading: Monday, Acts 9:36-42.
Tuesday, Psalms 61:1-8.
Wednesday, Luke 5:17-26.
Thursday, Eph. 3:14-19.

PICTURE OF DORCAS AND PETER HERE

Friday, Matt. 8:5-13.
Saturday, Luke 8:40-48.
(Scripture lesson quoted here.)

To the Teacher: Look up Joppa and Lydda in a geography and an encyclopedia.

PLAN 5

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	14	13	6
2.....	6	10	8
3.....	9	10	7.5
4.....	6	12	9.7
5.....	4	5	3.8
6.....	0	1	0
7.....	2	6	7
8.....	2	5	6
Total value.....	43	62	

TWENTIETH SUNDAY

Questions

The answers to these questions are in the words of Holy Scripture as found in John 2: 1-46, and are to be committed

TO MEMORY AT HOME.

1. What did Jesus say when he heard that Lazarus was sick?
   This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
2. What did Martha say when she came to meet Jesus?
   Lord, if thou hadst been here, my brother had not died.
3. What more did she say?
   I know that even now, whatsoever thou wilt ask of God, God will give it thee.
4. What great words did Jesus speak then?
   I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me shall never die.

5. What answer did Martha give to this?
   Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world.
6. What is said of Jesus when they led him to the grave?
   Jesus wept.
7. With what words did Jesus call Lazarus to life?
   Lazarus, come forth.
8. Did those who saw Lazarus rise believe in Jesus?
   Many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

What We Learn from This Lesson

Not to be afraid of death and the grave; for Christ will raise us up again.

Spelling

These words are to be pronounced and explained by the teacher and parent one Sunday ahead. The spelling and meaning are to be studied by the scholar *before* he reads the story over.

At the last day.—The end of the world. Day of judgment.

Bethany.—A village near Jerusalem.

Glo-ri-fied.—Here means—that the power of Jesus to raise from the dead might be shown.

Grave-clothes.—The Jews wore long white cloths about their dead.

Grave.—A cave with a stone before or upon it.

Lazarus.—This Lazarus was not the same person as the beggar Lazarus in the parable of "The Rich Man and Lazarus."

(So on through six more expressions.)

Lesson Story

The Family at Bethany.—There were two sisters and a brother living at Bethany. Jesus loved them very much. Their names were Mary, Martha, and Lazarus.

Lazarus Sick.—It happened that Lazarus became very sick. So his sisters sent some one to tell Jesus. When Jesus heard it, He said . . .

(So on through the story, covering a page and a half.)

(First page contains picture of Lazarus Raised from the Dead, with inscription "I am the Resurrection and the Life.")

PLAN 6

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	17	20	9
2	16	18	8
3	10	19	11.5
4	16	20	.11
5	4	7	5.7
6	6	8	6.5
7	6	9	8
8	12	13	9
Total value	87	114	

PETER AT LYDDA AND JOPPA

Acts 9:32–43.

(Text in parallel from American Revised and Authorized Versions of Scripture.)

Home Readings

Monday: Peter at Lydda and Joppa. Acts 9:32-43. Peter was traveling through the country preaching when he healed one person and raised another from the dead. What were the names of these two people?

Tuesday: God's Protection. Ps. 61:1-8. The psalmist here praises God and asks something from Him. For what does he praise Him? What does he ask?

Wednesday: Jesus Heals a Paralyzed Man. Luke 5:17-26. Here Jesus not only heals a sick man but does something else of great value for him. What is this?

Thursday: The Secret of Spiritual Power. Eph. 3:14-19. In this passage Paul prays that the people of Ephesus may be rooted and grounded in Christ.

Friday: Prayer and Healing. James 5:12-20. James tells here what to do if any one is sick or suffering. What does he say such a one should do?

Saturday: The Touch of Faith. Luke 8:40-48. Jesus went about healing the sick, raising the dead, and showing kindness to every one in need. What does he do as related by these verses?

Time: A. D. 40.
Places: Lydda and Joppa.
Golden Text: The prayer of faith shall save him that is sick, and the Lord shall raise him up.—James 5:15.
Devotional Reading: Psalm 61.
Additional Material for Teachers.—Luke 5:17-26; 8:40-56.
Junior Topic: What Peter Did at Lydda and Joppa.
Central Thought: Kindness wins the love of one's neighbors and the help of God.
Lesson Material: Acts 9:32-43.
Memory Verses: Matt. 10:7, 8.

Lesson Story

Some people would like to have the words they say and the deeds they do forgotten, for when they think of what they have said and done they are ashamed, because those words and deeds show they are selfish. It was not so with Peter who remembered that Jesus had told him to feed His lambs and to tend His sheep. Lambs represent young Christians and sheep represent older Christians. Peter went around to the churches teaching Christians both old and young, how to live good lives. At Lydda, Peter found a man who had been sick eight years and unable to leave his bed in all that time. Peter had good news for that man whose name was Aeneas. Peter said, "Aeneas, Jesus Christ healeth thee, arise and make thy bed." Aeneas got right up, and did as Peter told him to do. Perhaps Aeneas thought, as he was making the bed, "I'd rather do this, than to be lying on the bed." Many people saw Aeneas able to walk and go to work again, and they thought it was so wonderful they wanted to be Jesus' disciples right off. Nine miles from Lydda was a town called Joppa, which was the home of a good woman who spent all her time making clothes for the poor and helping the needy. One day those whom she used to visit, missed her, for she was taken sick and soon died. The disciples were very sad and they said they didn't see how they could get along without Dorcas. Some one said, "Let us send for Peter," so they sent two men to Lydda after Peter. They begged Peter to hurry to Joppa. When he came they took him into the room where Dorcas was lying. They told Peter how much good Dorcas had done and how much they all missed her. Then Peter told them he wanted to be alone. He kneeled down and prayed, after which he called Dorcas by her Hebrew name, Tabitha, and told her to arise and she opened her eyes and sat up. Peter helped her to arise and called the disciples who were gladder than words

PICTURE HERE OF DORCAS GIVING ALMS

can express when they saw their dear friend alive and well. When people learned of this wonderful miracle many became Christians. Those who have the light of truth now should not wait for some startling events to induce them to live good lives but they should begin to obey Jesus at once.

Questions

What happened when Saul became a Christian?
What did the disciples do?
What did Jesus say disciples should do?
What did Jesus say to Peter?
How did Peter do this?
What did Peter find at Lydda?
What did Peter tell Aeneas?
What did the people do who saw Aeneas well?
Why did Peter go to Joppa?
Why did the people there send for Peter?
How had Dorcas helped the church?
How did Peter make them all happy?
What happened when the people of Joppa heard about this miracle?

Hints to the Teacher

Luke's narrative follows Peter in his journey because Peter was the disciple who opened the door of faith to the Gentiles. Luke wanted to show how the gospel got out of the little country of Palestine into the great wide world, where Jesus wanted it to go.

In his writings Peter does not draw our minds from Christ, but he shows that Jesus is the great Source of life and blessing to the world.

We learn how disciples were built up and what was the result of loving, helpful service. Peter healed Aeneas, and the gospel, where it has a chance, will help any one to live right.

Faith in Jesus is the great helper of mankind. Dorcas illustrates this; though she kept herself in the background, she showed the spirit of Jesus, forgetting herself as she honored Him in loving service.

Jesus is still the resurrection and the life and those who believe in Him are raised into new and beautiful life.

It is to such as Dorcas that Jesus will say, "I was hungry and ye gave me to eat; I was naked and ye clothed me. Come ye blessed."

Next Lesson

Peter Wins a Roman Captain. Acts 10:1-11 and 30-48.

PLAN 7

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	28	37	8.4
2.....	27	23	8.6
3.....	20	20	10.5
4.....	29	27	13.6
5.....	13	13	9.5
6.....	25	22	5.9
7.....	21	17	12.1
8.....	19	14	9.7
Total value.....	182	173	

CONQUERING TEMPTATION

(*Teacher's Manual*)

Scripture Narrative.—Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13.

References for Study.—Burton and Mathews, *Life of Christ,* pars. 58-61, pp. 58-60; Sanday, *Outlines of the Life of Christ,* pp. 43-45; Gilbert, *Student's Life of Jesus,* pp. 126-35; Rhees, *Life of Jesus of Nazareth,* pp. 86-91; Dawson, *Life of Christ,* pp. 46-56; Edersheim, *Life and Times of Jesus the Messiah,* Book III, chap. i; Geikie, *Life and Words of Christ,* chap. xxvii; Bird, *Jesus the Carpenter of Nazareth,* pp. 63-66; Farrar, *Life of Christ,* chap. ix; Phelps, *Story of Jesus Christ,* chap. iii.

Illustrative Material.—There are few, if any, of the pictures of the temptation that can be recommended for use with pupils of this age, on account of the misconceptions that arise from the attempt to portray the spirit of evil in personal form. Perhaps the best representation is that by Cornicelius (Brown No. 861), where the presence of Satan is but dimly shown, the attention being centered upon the face of Jesus and its expression.

Explanatory Notes.—After his baptism Jesus felt impelled to go away by himself for meditation and prayer. He had just been through a great spiritual experience, and had had a new vision of his mission opened to him. It was natural that he should wish to be by himself for a time, to think it all over and to lay plans for his work. He had a difficult problem to wrestle with.

(So on through another page.)

That our pupils may get the meaning of these experiences, we must interpret them in the terms of common experience.

First came the temptation to regard Material Welfare as essential, and distrust God's love if it is not granted. Jesus was hungry; why should he be? Was he not God's beloved son? Had he not messianic powers at his command? Why not test them and see if God really did love him, and if he really were called to be the Messiah? But Jesus sees that the love of the Father is not always expressed in material ways, and that there is a higher life which really proves kinship with him. "Man shall not live by bread alone."

Second is the temptation to be Artificial; to justify his claim to be the Messiah, both to himself and in the eyes of men, by performing some startling, sensational act. . . .

Third and last is the temptation to Do Evil that Good may Come. . . .

"Then the devil leaveth him and behold, angels came and ministered unto him"—the usual result. Temptation resisted brings joy and peace and new strength; cf. James 1:12.

Suggestions for teaching.—The object of this section is to make clear to the pupil just how Jesus acted when tempted, and also to note some of the temptations which he successfully met, interpreted in terms of the pupil's own experience. The teacher will have to explain the stories of the temptations in the light of his reading and study. Then try to have them name temptations of similar kinds, suggesting others to complete the impression. Some illustrations are here suggested:

First temptation: The boy who wants all the good things that he sees others have, and frets and thinks his father does not love him if he cannot have them all. Men and women who live for money or selfish pleasures, forgetting the higher values of life.

Second temptation: The boy who tries to show off, to make a good appearance without anything back of it, thus trying to get some advantage or recognition without earning it by patient effort. A boy once tried to be elected captain of a baseball team by appearing in a fine new uniform and with a new bat and ball, but he was unwilling to earn the place by good practice.

Third temptation: Boys and girls are constantly tempted to do wrong for the sake of securing a good end; to deceive in order to keep a friend; to cheat in order to pass an examination; to refuse to admit that one has done wrong lest it diminish one's influence. The only safety is in remembering that wrong-doing always means loss, not gain. This truth is finely illustrated by the story of Trove and the schoolboy from Mr. Bacheller's *Darrell of the Blessed Isles.* Trove, the school-teacher, reproved one

of the boys for being late. The boy replied, by way of excuse and to escape demerit, that he had fifteen cows to milk before leaving home. "That's a good many," said Trove; "I'll be around in the morning to help you." When he arrived, he found but five cows. "Too bad your father lost so many cows. All in a single night, too," said he. "Haven't you lost something too?" "No, sir," replied the lad. "Feel in your pocket and see. No, not that pocket. It's an inner one, way inside where you keep your honor and your pride. Haven't you lost something there?" "Yes, sir," said the boy, the tears starting to his eyes, "I'm afraid I have."

Note too that Jesus met all these temptations with the use of Scripture texts that he had thought over until they had come to have deep meaning for him and he knew them by heart. Bible verses are worth learning.

Note also that in every case Jesus kept his faith in God undisturbed. Whatever happens, we must not doubt God's love. It has been proved too often.

Home work.—Read the narrative in Matt. 4:1-11. For review of this section learn the replies of Jesus in vss. 4, 7b, and 10b and be able to tell what temptation he met with each of these replies. Read James 1:12 and show how the experience of Jesus illustrated this saying.

(*Pupils' Book*)

(Matt. 4:1-11)

Immediately after his baptism Jesus went into.....
where for.....days he thought about what had happened and tried to plan for his life-work. He had a hard task to accomplish, and, as he thought and prayed about it, he was tempted in many ways. He had nothing to eat for a long while and became very hungry. This led to one temptation to test whether God really loved him as his own Son by.....
.....
This was a temptation to doubt God's love if he did not have all the material things that he needed. But Jesus replied.....
.....
.....
.....
by which he meant.....
.....

(So on through another page.)

(Also accompanying picture.)

PLAN 8

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	39	36	9
2	20	24	3.7
3	38	32	14.5
4	33	34	11.4
5	15	16	8.5
6	6	12	8.7
7	30	27	10
8	19	20	11.7
Total value	200	201	

STORIES OF JOSEPH

(*Teacher's Manual*)

I. *Aim.*—1. To present a series of stories which have all the best elements of stories of adventure. 2. To complete the stories of the fathers of the Hebrew people. 3. To emphasize further, on the one hand, the beauty of honorable conduct, and, on the other, the ugliness of dishonorable acts.

II. *Material for Study.*—Genesis, chaps. 37, 39-50. Dods, Genesis, pp. 153-201.

III. *Preparation of the Lesson.*

1. After reading carefully the material for study, try to picture the environment of Joseph in Egypt, during the successive changes in his fortunes.

2. Note the attitude of confidence in dreams and their fulfilment, prevalent both in Palestine and Egypt, so great that in the elaborate civilization of Egypt the interpretation of dreams was a recognized profession, official magicians and interpreters being connected with the court.

3. Is it not possible that in these early days of revelation Jehovah employed means of manifesting his desires and intentions which are not now needed? Should it, on the other hand, be taken into account that these stories may be somewhat colored by retelling through the centuries before they were put into written form, as well as by the desire of the writer to glorify this ancestor of the Hebrew people?

4. Do not make the mistake of tracing too close and definite connection between the moral actions in this story, good and evil, and their consequences. The children will themselves see the wickedness of the conduct of Joseph's brethren, and the nobleness of all that was such in the conduct of Joseph. Let them bring these out, expressing their admiration of the one, and their disapproval of the other. That, in general, the wicked brethren encountered misfortune, and the innocent and upright brother prospered, they will easily see. But it will not be wise to attempt to trace a connection of cause and effect between particular evil acts and misfortune, and between good conduct and prosperity, or to teach that the misfortune of the wicked was the divine punishment for wrong done, or the prosperity of the good the reward of good conduct. The lightning that burns the barn of the sabbath-breaker sometimes strikes the church spire also, and in the case of the biblical story a bright child might suggest that the wrong the brothers of Joseph did in selling him brought them good in providing someone in Egypt to relieve them when the famine came. It is better to rest in the general truth that wickedness is wicked and contemptible, and that in the long run it is good to be good, and bad to be bad.

IV. *Presentation of the Lesson.*—The wealth of interesting material in the Joseph stories is so great that no one method of presentation can be said to be best for every class. Two methods are therefore sugested. Choose that which most commends itself to you; or use a plan of your own, if it seems better. Whatever method of presentation is employed, care should be taken to give a good background for the stories, (a) contrasting the richness of Egyptian civilization with the simplicity of patriarchal life in Palestine, and (b) picturing the great famines of that eastern country with their causes and effects.

1. The entire time may be spent in reading with the class the successive stories, and in talking about them.

2. The idea of the prominence which is given to the stories of the founders of a nation may be illustrated from the history of our own or other countries. The word "Patriarch," as applied to the fathers of the Hebrew nation, may be introduced and explained, and a story of each of the patriarchs, Abraham, Isaac, and Jacob, told by children or teacher. One story of Joseph may be added to complete the series and to incite the children to read further about him. In case only one story is selected, the story of his youth should be chosen.

3. In either case try the experiment of asking each child to consider during the week what a little boy or girl might learn from the story of Joseph, and to bring, on the following Sun-

day, a written and signed paper containing his answer, with reasons for it. Very definite and practical lessons may appear to the child and he is likely to select one which he needs in his own experience.

V. *Written Work.*—Add to the notebooks *Stories of Joseph.* If plan I has been followed, it will not be possible to record in the notebook the pupil's write-up of each story told. In that case it will be well to discuss with the class which should be written up as the most representative. In case of either plan, however, let the children discuss, and agree upon, the best *title* for the story.

VI. *Home Work for the Children.*—Read Gen., chap. 37; 39; 19-23 and as much as possible of chaps. 40-45. Memorize Exod. 20: 7, 13, 14, 15 (the third, sixth, seventh, and eighth commandments.)

VII. *Suggestions to Parents.*—The cycle of Joseph stories runs through Gen., chaps. 37-50, omitting chap. 38. If the parent will familiarize himself with the entire series, which is too long for the children to read, he will be able to add some interesting tales of Joseph to those which will be read by the children. If there are two or three children, they may be taught to tell the story as a continued one, one child telling part of it, and the next taking it up and carrying it further, the next adding still more, and so on. Thus by varying the order in telling the different parts of the story, each child will become familiar with all of it.

At this point should begin, in the home, a systematic process of review, telling and retelling, or reading and rereading, the stories from Genesis, until the child is thoroughly familiar with them, and able to find the stories for himself with ease. He should be taught to think continually of Genesis as a book of beginnings, (a) of the world; (b) of sin, and a knowledge of the way in which God regards and deals with it; (c) of the Hebrew nation. (See review under presentation of Lesson VIII.)

(*Pupils' Loose-Leaf Notebook*)

Home Work for Lesson VII

Read Genesis 37; 39:1-6; 20-23, and as much as possible of 40-45. Memorize Exodus 20:7, 13, 14, 15.

1. What is the name of the nation of which Abraham was the beginning?.....
.....
.....
2. What relation was Joseph to Abraham?.....
3. Which part of the story of the life of Joseph do you like

best? .....
.....
.....

4. What do you think that a boy or girl might learn from the story of Joseph which would help him or her to grow manly or womanly? .....
.....
.....
.....
.....

5. Do you think that the stories in the Book of Genesis are as interesting as the stories in your other books? .....
.....

6. Have you read Genesis 37; 39:1-6; 20-23? .....How much of chapters 40-45 have you read? .....
.....

7. Can you repeat Exodus 20:7, 13, 14, 15? .....

PLAN 9

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	36	34	8.4
2.....	27	23	7.8
3.....	30	30	8
4.....	32	32	16.2
5.....	25	23	11.7
6.....	9	11	8.9
7.....	25	19	12.1
8.....	27	25	9
Total value.....	211	197	

THE BUILDING OF THE ARK

(*Teacher's Manual*)

Teaching Material.—Gen. 6:5-7:5.

Memory Text.—Thus did Noah; according to all that God commanded him, so did he.—Gen. 6:22.

The Teacher's Aim

To show Noah's unquestioning obedience to all of God's commands.

Suggestions for the Teacher

Before beginning this story it is necessary to go back and gather up the threads so as to connect this story in the minds of the pupils with the stories of the preceding lessons. Do this by way of introduction with your open Bible in your hand. Have the quotations from the Bible in the introduction marked clearly in your Bible, so that you can drop your eyes on your Book and read from it. Also, be able to quote the passages.

Introduction

Our last story was about Cain and Abel in the fourth chapter of Genesis. Next to the last verse of that chapter tells us that God sent another son to Adam and Eve, and that Eve named him Seth, "For," said she, "God hath appointed me another seed (descendant) instead of Abel; for Cain slew him." (So on, tracing the earliest history.)

The Lesson Story

In the many hundreds of years that had passed since God had created the world, men had multiplied rapidly. The strange, sad part of it is that they became very wicked. They forsook God, their Creator and Father, their thoughts were wicked and their deeds sinful. When Jehovah saw this great wickedness, it grieved Him, and He repented that He had made man and put him on the earth. But there was one man who found favor in His eyes and that was Noah. Noah was a righteous man.

(Story continued through a page and a half.)

SOME PIVOTAL QUESTIONS FOR CONDUCTING THE RECITATION

1. Teacher will not need to use questions in the Introduction, but make such comments as are indicated there.
2. How long had it been since God created the world? What had happened in that time?
3. Who were some of Noah's ancestors? To what extent was Noah like them?
4. What did God select Noah to do?
5. Tell about Noah's faithfulness in working on the ark.
6. How did the people look upon Noah's work?
7. Who went into the ark when it was finished?
8. Did Noah always understand God's reasons for his commands? Did that affect his obeying them?

Interesting Sidelights

No one knows to-day just what gopher wood is; but it is thought to be the same that we call cypress, a light, strong and durable wood, especially well adapted to ship-building.

It would be necessary to have rooms in a ship which was to shelter so many animals of such different kinds, and people besides.

The pitch within and without was to make the ark waterproof.

Notice the proportions of the ark. The breadth, fifty cubits, was exactly one-sixth of the length, three hundred cubits; and the height, thirty cubits, was exactly one-tenth of the length, three hundred cubits. Expert ship-builders of to-day find that these proportions are the best possible for safety and stowage.

In those days people measured by cubits. A cubit was "the length of a man's arm from the elbow to the tip of the middle finger, and is variously estimated from sixteen to twenty-two inches." If we allow eighteen inches for a cubit, the ark was about 450 feet long, 75 feet wide and 45 feet high. That would be about the size of a large ocean steamer of to-day.

The doors in the side of the ark would provide easy entrance for the animals, as many of them could not climb up over the side.

The lower, second and third stories would provide much of the room needed for food supplies and for many of the animals.

The clean beasts were the ones that were used for food and for sacrifice. Of course they would need more of them.

Suggestions for Handwork

This is the one story that many boys will take great delight in working out. Few boys will do the writing suggested in INTERESTING THINGS TO DO in the "Pupils' Textbook," but almost every boy will enjoy sawing animals out, as suggested in the "Pupils' Textbook." Go to the ten-cent store and buy a saw for ten cents, and a dozen extra blades for ten cents. Where there are no ten-cent stores, the saw and extra blades may be bought at the hardware store, usually for twenty-five cents. Get a thin piece of wood from a cracker-box, and saw out one or two of the animals and take them to class with you. Show the boys the saw, look over the patterns with them. Many boys will be eager to make the animals. Some may want to attempt the ark. If so, help the boys to work out the measurements. To allow an eighth of an inch for a cubit, an ark would be 37½ inches long, 6¼ inches wide and 3¾ inches high.

Encourage the girls to cut the animals out of stiff paper or thin cardboard. The girls might enjoy cutting a number of these

animals and mounting them on a long piece of wrapping or wall paper for the classroom.

Be sure to call attention to any stories written by the pupils.

Assignment

We leave Noah in the ark in this lesson. You will be interested to learn what happened to him when the flood was over. Our next lesson is about that. Read the assignments in your textbook.

(*Pupils' Book*)

Topic.—The Building of the Ark.

Memory Text.—Thus did Noah; according to all that God commanded him, so did he.—Gen. 6:22.

Lesson Story.—(The Bible story in condensed form, some parts Bible text quoted, others restated in condensed form.)

Interesting Things To Do

1. Paste picture of the flood in square.
2. Saw out, or cut from paper, some of the animals Noah may have taken into the ark with him. This to be done in class and the teacher will explain how.
3. Write the golden text. (Blank line provided.)
4. Write your own account of the flood and the saving of Noah and his family. (Blank lines provided.)
5. Do the daily bible readings for next Sunday's lesson.

Mon. The coming of the Flood.—Gen. 7:11-13; 17-24.

How long did it rain?

How long did the waters remain on the earth?

Did the flood do what God said it would?

Tues. The Passing of the Flood.—8:1-5.

What were the physical causes of the stopping of the rain?

Did the waters go away suddenly?

What happened to the ark as the waters dwindled?

Wed. The Doves as Scouts.—8:6-12.

Why did Noah send a bird to scout rather than one of the men?

How many birds did he send in all?
Why did Noah not leave the ark at once when the last dove did not return?

Thurs. Noah Leaving the Ark.—8:13-19.
How do you think the men and animals must have felt when they left the ark?

Fri. God's Promise to Noah.—8:20-9:17.
What was Noah's first act when he left the ark?
What did God think of it?
What promise did God make and how did he seal it?

Sat. The Shepherd.—Psalm 23.
Is God shepherd to the wicked or only to the righteous?
In what way did Noah find that this psalm was true of him?

Sun. Our Obedience.—Eph. 6:1-4.
Whom should children obey?
Do children also have occasion to obey God as well as their parents?
What gain comes from obedience?

PLAN 10

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	39	36	8.4
2	33	28	7.8
3	35	34	9
4	52	48	8.4
5	27	21	5.3
6	19	19	9.3
7	24	23	9.5
8	25	20	8.6
Total value	254	229	

TWO BRAVE MEN AND AN ARMY OF COWARDS[8]

(*Teacher's Manual*)

The Hebrew Spies

(Taken from Num. 13:17-14:33)

Introductory Note. A considerable portion of the prophetic narrative has been omitted in the Junior Bible, between Lesson 17 and Lesson 18. The teacher should read Ex. 33:5-11, which tells of the tent of meeting, the home of the ark which the Israelites carried with them from Sinai as a symbol of the divine presence; also Num. 10:33-12:16, which tells of the journey from Mount Sinai to Kadesh in the wilderness of Paran, or Zin, and of various rebellious murmurings on the part of the people against Moses. At the beginning of Lesson 18, the Hebrews are at Kadesh.

(Picture of Ain Kadis on page. Also accompanying of the return with the grapes.)

Explanatory Notes

The South Country: Literally the Negeb, or dry region. This was the name given to the rolling semi-desert plain to the south and west of Judah, the geographical transition between Judah and the still more absolutely barren desert further south. At some periods it contained populous cities, but "it ever remained a land where Nature was niggardly with her gifts of food and water." Into the hill-country: That is, the hilly land of Judah north of the Negeb. Strongholds: Fortified towns. Animan, Sheshai and Talmai, the children of Anak: That is, clans of the powerful tribe of Anak.

(So on through a page and a half.)

Aim and Teachings

Caleb was a man who dared do what his judgment told him was right, who was eager to press forward into Canaan, who possessed the yet grander moral courage which is required "to present a minority report" with all the other spies against him, and an angry mob besides. A new light is thrown also on the character of Moses. We see him interceding with Jehovah on behalf of his people, and that, too, when he had the utmost reason for personal resentment against them, basely ungrateful and mutinous as they were. It is a story full of sharp contrasts. The moral courage and nobility of Caleb and of Moses are the more conspicuous

[8] From Hunting, *Junior Bible,* Pt. I. Used by permission of Charles Scribner's Sons.

against the background of the cowardice and baseness of the others.

It is clear, moreover, that the authors aimed not merely to hand down the portraits of these splendid characters as examples to be imitated, they also skilfully suggest the secret of their moral superiority. The people as a whole were weak and timorous and contemptible, because they "would not trust Jehovah," whereas Caleb "had another spirit in him," and Moses was what he was because of his religious faith. "Jehovah is with us; fear them not."

Another great truth exemplified in this lesson is that of the supreme importance of certain crises in the lives of men, as well as in the history of nations.

> "There is a tide in the affairs of men
> Which, taken at the flood, leads on to fortune;
> Omitted, all the voyage of their life
> Is bound in shallows, and in miseries."
>
> —Shakespeare.

Our story is the record of just such a critical moment in the history of the people of Israel. Had they responded to Caleb's appeal, when he "stilled them before Moses," and sounded his bugle note, "We are well able to overcome it," they might, with a few quick, decisive dashes, have taken possession of the land of promise. But refusing to enter the open door, it inevitably closed in their faces. After that moment had passed, it was impossible for them to accomplish what had for the moment been within their grasp. The high tide of the aggressive impulse had ebbed, which is merely another way of saying that God was no more with them. Numbers 14:34-45 tells of their sullen attempt to redeem the situation after the opportunity had passed, and of the disastrous consequences. The crisis had found them unprepared, with "unlit lamp, and ungirt loin." Like Dante's pope, they made "the great refusal," that refusal to enter an open door to grander achievement.

Books for Reference. Bible Dictionaries, articles "Kadesh" and "Caleb"; H. Clay Trumbull, *Kadesh-barnea;* Kent, *Heroes and Crises of Early Hebrew History,* pp. 204-216.

Object to Be Attained in Teaching the Story

Caleb's courage in standing out against the crowd may well be made the central feature of the lesson, with a view to stiffening the "backbone" of the boys and girls, in similar circumstances.

Points of Contact

Where do the best strawberries (blackberries, or other local fruit) grow around here, Tom? Our story this week is about some men who found where the best grapes grew. One bunch was so large that they had to carry it home on a pole between two of them.

Suppose you boys were playing snow fort, and you wanted to find out how many snowballs the other side had, how could you find out? Probably by sending out spies. Our story is about the spies that Moses sent out.

Presenting the Lesson

This is a good lesson for dramatization. Have your spies come in carrying an enormous imaginary bunch of grapes between them. Make sure that the children have already read the lessons carefully. Then use for dramatization the dialogue in the text, beginning, "We came to the land to which you sent us." "Caleb" should use his imagination, and make up his own speech, to correspond with the sentence about "stilling the people." The remainder of the story, including the intercession of Moses, is not so suitable for dramatic work, and may be told by the pupils or summarized by the teacher.

Before beginning the application of the lesson, explain, as a basis for the appreciation of Caleb and Joshua, how critical the situation was by adopting the material given under "Aim and Teachings."

Illustrations

"The battle is lost! Beat a retreat!" cried the colonel to his little drummer boy. "Indeed, sir, I don't know how," answered the little fellow; "my teacher never taught me that; but I can beat a charge that will make the dead fall in line." "Beat a charge, then," said the colonel, "and let us see what you can do." "Tat-a-tat-tat, rat-a-tat-tat, rrrrrrrat-a-tat-tat," sounded the drum, and the wavering soldiers rallied, and the battle was won. Caleb did not know how to beat a retreat, either.

Application

Send Caleb to school, in imagination, with your boys and girls. "Oh, Caleb, you're a 'fraid cat!" cried the other boys, because Caleb refuses to disobey the rules. What do you suppose Caleb will do? Will he "give in," and do as the other boys do? Or suppose Caleb were a girl, and there is a party to-morrow night, and this girl of the Caleb sort has promised her mother to come home at ten o'clock; but a quarter before ten comes, and nobody

seems to be going home. Indeed they are just starting a new game, the most interesting game they have played. This girl says, "I must go home now." "Oh, but none of the other girls are going home now; why must you go now? Oh, come on and play just this game. I think your mother is too strict." What do you think the girl would do?

Bring up a number of similar problems with a local coloring and have the children decide what would be the right, and the courageous, thing to do about them.

Assigning Lesson 19: The End of a Noble Life

First explain the geographical background (see par. 145), showing the proposed route of the Hebrews through Edom, and the actual route followed. Show on the map where the Moabites lived, and where the Amorites lived. The story of Moses on Mount Pisgah can best be explained by the use of a relief map. A sand map, made according to the outline map on page 83, will answer the purpose. Explain by the use of this sand map that the land of Moab is a high table-land with a great gorge along one side of it, namely the valley of the Jordan and the basin of the Dead Sea; and that from the cliffs along the edge of that gorge one can get a magnificent view of the land of Canaan.

Explain or pronounce the following words and phrases (see par. 145): The brook Ze'red, the river Ar'non, boundary, Am'orites, king's highway, Si'hon, Ja'haz, Am'mon-ites, Hesh'bon, give him a charge, Mount Pis'gah, ravine, Beth-Pe'or.

Special topics: Appoint one or more pupils to write a life of Moses. Ask some member of the class to imagine himself to be Joshua, and tell the story of the lesson from his point of view.

(*Pupils' Book*)

I. Story quoted in biblical text.

II. *Review Questions.* 1. What were the names of some of the places which the Hebrews passed on their journey from Egypt to Sinai? 2. What is the meaning of the word "covenant"? 3. What did the Hebrews promise to do when they made a covenant with Jehovah?

III. *Questions for Home Work.* 1. What did Moses ask the spies to find out as they went through the land of Canaan? 2. What do you suppose the spies said one to another on their way back with the great bunch of grapes? 3. Tell what was said by the following people when the spies returned: Spies to Moses: .....Caleb: .....People: .....Moses to the people:.....

IV. *Bible Drill.*

1. Write the name of the fourth book of the Pentateuch.
   Ans.
2. Why is that name given to it?
   Ans. Because the first chapter tells how Moses numbered the people in the wilderness.
3. Of what does the rest of the book consist?
   Ans. It consists chiefly of laws, with some history.
4. What is the abbreviation of this book?
   Ans.
5. What stories in the Junior Bible are taken from Numbers?
   Ans.

V. *Memory Work.*

Drill on the first part of Ps. 95, as memorized last week, and learn four or five more verses.

PLAN II

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	45	42	6.2
2	33	31	4.5
3	32	32	11.5
4	48	48	10.4
5	27	26	6
6	26	24	3.4
7	28	25	4.7
8	27	26	9.7
Total value	266	254	

A LAME MAN HEALED AT THE BEAUTIFUL GATE

(*Teacher's Manual*)

(Acts iii. 1-16)

Memory Verse for Class.—"But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk." (Acts 3, 6.)

Golden Text for the Entire School.—"Freely ye received, freely give." (Matt. 10, 8.)

Junior Lesson.—Acts 3, 1-16.

Additional Material for Teachers.—Matthew 10, 7, 8; Mark 1, 29-34; Luke 4, 40; John 14, 12; 1 Peter 4, 11.

References:

Gilbert, commentary on Acts pp. 48-62 (Bible for Home and School).

Bartlett, commentary on Acts pp. 154-70 (New Century Bible).

McGiffert, History of the Apostolic Age, pp. 81-85.

Hunting, Junior Bible Teacher, Vol. II, 9-11.

Light from the Commentators

"At the hour of prayer. The hour in question, 3 P. M., was that of the evening sacrifice. There is some reason to believe that at this period devout Jews were wont to observe three set hours of prayer (Dan. 6, 10; cf. Ps. 40, 17)." (New Century Bible, "Acts.")

"Fastening his eyes upon him. To turn the man's attention upon the speaker himself rather than on the alms expected (verse 5) in order to make him genuinely receptive of the words to be uttered." (New Century Bible, "Acts.")

"The real ground and meaning of the miracle. It was part of the glorification of Jesus which centered in God's raising from the dead. The act of power in Jesus's name was but a corollary of that great reversal of human misjudgment. The contrast between the true character of Jesus, justified by God's own act, and the treatment meted out to him by the Jewish people, determines the choice of certain words in these verses, which supply several most effective antitheses." (New Century Bible, "Acts.")

The Pupil and the Lesson

This is a lesson on service. Peter and John on their way to evening worship were able to bring relief and joy to a fellow being. Junior boys and girls will be interested in the story. It is the teacher's task to make it a means of enlisting the pupils in a definite piece of Christian work. Juniors like to be busy. They gladly participate in the service of the Master. Church work as it is at present organized, however, offers far too few opportunities for the coöperation of the boys and girls. There are so many tasks which only adults, with their resources of money and experience, can do. Let this lesson be a means of pointing out to the boys and girls the things they can do. It is also suggested that the class as a whole plan to do something for the Church or the community. Try to see that both of these suggestions are carried out.

Aim of the Lesson

To show the pupils that Christians are always helpful to those in need and to enlist them in a definite piece of Christian service.

Assignment

You have already read the story of to-day's lesson. Did you think Peter and John did a good or a bad deed?

What do you imagine the people of the city did for them in return? Do you imagine they publicly praised them? Or rewarded them? Or named a street after them and built a hospital as a memorial to them?

Well in the next lesson you'll be surprised and shocked at what they actually did do with them. I am anxious to hear what you will have to say about it when you have read the story. You will find it on the next page in your quarterly. I should like to have you come back next time ready to tell us about some other men, either from Bible history or from general history, who were treated in the same way.

Preparing for the Lesson

Introduce the lesson by having the pupils recall the names of those members of the Sunday school who served their country during the war. Speak of the different kinds of service rendered. Nurses, doctors, engineers, cooks, gunners, etc., were all needed. Each one played a part according as he was able. Then ask the pupils to name those who are serving their fellow men in these times of peace. They will name, probably, men in public offices, missionaries, ministers, and many others. Ask the pupils what they themselves are doing to help others. Leave them with this question in their minds while the lesson story is presented.

The Lesson Story (Summary for Teachers.)

Have some pupil tell the brief story of the healing of the lame man. Or let several pupils tell it, one carrying it to a certain point and another taking it up there.

Although the disciples of Jesus felt that the leaders of the Jewish Church had done a great wrong when they crucified Jesus, they still went up to the temple to worship God as they had been taught to do when they were boys.

One afternoon as they were going into the temple they saw a beggar sitting by the gate which was called the Beautiful Gate. The beggar was lame. He had been lame all his life, and he was not able to earn a living.

(So on through an additional half page.)

The Lesson in the Lives of the Pupils

Peter, if he had been able to do so, might have helped the lame man by giving him enough money to buy his supper or new clothes for himself. Or he might have done what he did do, helping him to become strong so that he could take care of himself. What would be the best gift that the lame man could have received? Do you think Peter was happy to be able to give it?

We have talked in the early part of the lesson of people who serve their fellow men. Name one piece of service that you can do for others.

On the blackboard make a list of possible acts of service. This list will include, among other things, singing songs for sick people, helping at home, sending gifts to lonesome people, making scrap books for hospital children, passing papers in Sunday school, placing flowers in the church, shoveling snow or splitting kindling for those too old to do these things.

Many people helped the lame man, yet only Peter and John were able to cure him. Does this mean that the help which the others gave was not worth giving? Do you remember what Jesus said one time when a poor widow brought a small sum of money to the temple because it was the best she could give?

Jane Mack's father owned an automobile, and Jane often asked the boys and girls in her class to go riding with her. She drove Sam MacCrum to Sunday school every Sunday, for Sam had been made a cripple as a result of an attack of infantile paralysis. On the day of the Sunday school picnic Jane asked her father to take all the members of her class to the picnic grounds. Every one praised Jane Mack. Whenever Sybil Gray thought about Jane, she became discouraged. "I have nothing to give my friends," she would say. "We have no automobile, no money. I can never do anything to make people happy." But Sybil Gray was mistaken, as she found out herself when she went to visit Jane Mack, who was in bed with a sprained ankle. She spent the whole afternoon with Jane, and when she was leaving Jane said: "Good by, Sybil. Thank you for coming. I don't think there is any one else in the world who could cheer me up as you have with your funny stories."

A disposition to help other people, and to relieve their needs or otherwise make them happy, is characteristic of many of the great men and women of history. You remember the stories of the kindness and helpfulness of Lincoln. Henry W. Longfellow was also habitually kind and helpful not only to his friends and neighbors but to strangers as well. Sir Philip Sidney, when wounded in battle had some water brought to quench his thirst but when he saw another wounded soldier look longingly at the

water, gave it to him saying that this poor fellow needed it more than himself. Hans Andersen was always kind to the unfortunate and Robert Louis Stevenson was so courteous and helpful to the poor natives of Samoa that, to show their appreciation, they built, at great sacrifice, a road, straight up the hill to his house.

Bayard Taylor says:

"The bravest are the tenderest,
The loving are the daring."

Ask the question: Can we as a class do anything helpful for others? The children will perhaps make suggestions. Try to have them participate in some piece of service which will be really of use to the Church or community. Spend the closing minutes in discussing plans.

Closing Prayer

Dear Father, there are many of thy children needing help to-day. We want to have a share in helping them. Strengthen our hands for work in thy service. Amen.

(*Pupils' Book*)

I. *Lesson Topic:* A Lame Man Healed at the Beautiful Gate.
II. *Golden Text:* "Freely ye have received, freely give." (Matt. 10:8.)
III. *Scripture Lesson*
(Text quoted)
IV. *Picture* to examine and fasten in blank space.
V. *Chief Teaching*
(Blanks left for pupils to fill in what they regard the central teaching).
VI. *Questions* (write answers)
1. Why do you think a lame man would beg at this particular place?
.....
.....
2. Can crippled men to-day do anything to earn a living? (Look this up.) Could they in the days of Peter and John?
.....
.....
3. Is it true that Peter and John had no gold or silver? Why?
.....
.....

4. What did Peter mean by saying *"in the name of Jesus Christ of Nazareth, walk"?*

   .....

   .....

5. How did Peter know that Jesus would want him to do this?

   .....

   .....

6. Check here when you have memorized the golden text.

   .....

   .....

PLAN 12

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	48	46	5.6
2	35	34	4.1
3	35	34	10.5
4	52	48	9.1
5	29	28	7.2
6	22	20	6.2
7	27	24	4.5
8	34	33	4
Total value	270	267	

JOSHUA AND CALEB

(*Teacher's Manual*)

References:

Tristram, pp. 137-38.

Dictionary of the Bible, Articles "Joshua," "Caleb," "Negeb" (the south), "Giant," "Wilderness."

Biblical World, August, 1907, pp. 123-26; September, pp. 202-7, 213-24.

Teacher's Aim

To show the heroism of meeting the tasks of life without being afraid of their difficulties.

MEASUREMENTS AND STANDARDS

Essence of the Story

Moses and his people reached the southern border of Canaan. He sent scouts to find out the condition of the land. They reported that it was a good land, but dangerous. The liberated slaves were in no mood to attack a warlike people. Joshua and Caleb presented a minority report and advised that the land could be conquered. The people rebelled and were sentenced to spend their lives for that whole generation in the wilderness. At the end of forty years Moses brought them to the borders of the land, handed over his office to Joshua, and died. The new leader led the people to a triumphant conquest. When the rewards were dstributed, Caleb, the grand old warrior, asked for the very land to be given him which the scouts had declared to be most dangerous.

The Lesson

I. PREPARATION

1. Review of Israel's escape from Egypt.	We have for some time been studying about the wanderings of the Children of Israel after their escape from Egypt.
a. Why Israel was in Egypt.	How did they happen to be in Egypt?
b. Israel's expectation of the promised land.	When they escaped from Egypt what was the great expectation of their future?
	What was meant by "the promised land"?
c. The round-about journey.	What memories had come down to them about Canaan?
	After the escape from the Red Sea why did Moses conduct them to Mount Sinai instead of to Canaan?
d. The sin at Sinai.	What rebellious act of the people at Mt. Sinai almost spoiled the whole plan?
	Did the Lord give them up after their sin?
2. The journey ahead.	We have them now at Sinai. Let us see on the map how far, and in what direction, they must still go. (At this point let the map at the beginning of the book he consulted that the student may see the approach from Sinai, or better, let a rough map be drawn upon the blackboard. Explain that the Israelites went on from Sinai toward Canaan.)
a. Map location of Canaan.	

b. Spying out the land.	Had any of the Israelites ever been in Canaan?
1. Necessity for information.	If you were a general in an army, what would be one of the first things you would do before entering the enemy's country? What would Moses probably do as he came to the southern border of Canaan? Why should he not trust the Lord instead of making preparations and investigations?
2. The facts needed.	What facts would they need to know about the land?
a. About army.	In order to know whether or not they can take the land, what information must they have?
b. Fertility of the soil.	In order to know whether they can live on it when they get in, what else do they need to know?
	Pupils' Aim.—We shall find out to-day how they got this information, and what sort of men they had to send for it.

II. ADVANCE LESSON

1. The spies.	If you were going to send spies, how many would you send?
a. Personnel of the spies.	How many did Moses send? Why?
1. Twelve in number—one from each tribe.	Why should there be one from each tribe?
2. Caleb and Joshua as spies.	One of this committee of scouts was the young man who had been in the mountain with Moses.
	What was his name? The other was named Caleb. Let us remember these two.
b. Material brought back.	What was it that Moses asked the men to bring back?
	We learn that they brought back a cluster of grapes which two men carried. Why did two men carry it? What does that indicate about the land?

c. The disagreement.

1. Agreement about fertility of soil.
2. But disagreement about possibility of conquering country.

When the spies came back they were not agreed in their report. Why would that be?

If they brought the huge cluster of grapes, would they agree about the value of the land?

About what, then, would they disagree?

They had found the inhabitants very warlike. There was a tall race of men whom they called giants. Ten of the spies reported that it was dangerous.

But Caleb and Joshua had a different idea. What did they report?

(Bring Caleb to the front. He had seen everything but was not afraid. To the man of faith and courage difficulties grow smaller as he thinks of them. To the coward they increase.)

2. The turning back.

a. Israel's fear.
b. Their future if turned back.

Which of the two reports would the Children of Israel be likely to accept?

Why would they be afraid?

If they would not go into the land, what would become of their hopes?

What future was open to them? Where could they go?

They were willing to get a new leader and go back to Egypt to be slaves. What do you think of that?

c. Attitude of the three heroes. (Numbers 14:7-9.)

What do you think the three heroes thought of it? (At this point let the students open their books and let the advice of the heroes be read. It will be well that some of these fine passages be very carefully noted.)

d. The Lord's attitude.

1. Victory always through struggle.

What do you think the Lord would have to say about the rebellion? Would he compel them to go in? Would he say: "If you are not willing to fight, I will give it to you without a struggle?"

(Teacher develop the thought that the athlete must struggle and the scholar must work. This is the only way victory ever comes.)

2. The sentence for disobedi-

God had helped them in Egypt, had brought them to the land, had shown

ence.

People sentenced to remain in wilderness until that generation was dead. At last, after forty years, Moses brought them to the eastern border of Canaan. There he gave up the leadership.

them its wealth. What did he expect of them?

(Let students explain if they can, otherwise teacher. Show on map the approach from the east. Let students locate Mt. Nebo on the map.

3. The change in leadership.
   a. Moses gives over the leadership.
   b. Joshua the successor.
   c. The new generation.
      1. Their fitness for conquest.
      2. The outcome.
      3. Caleb's part.

Why was it necessary for Moses to give up the leadership? (Review.)
What did he tell the people in his last speech?
Who was ready to be his successor? What happened to Moses?
Would the new generation of young men, trained in the wilderness under their great leaders, be more likely to conquer Canaan than their fathers who had been slaves?
When Joshua led the people across the Jordan into Canaan, what happened?
What part do you think the old hero, Caleb, would want?
What do you think of a man who wants the hardest place.

4. Value of meeting difficulties.
   a. Lincoln.
   b. Roosevelt.
   c. Washington.
   d. Phoebe Cary's poem; ending: "If by every work you're beat,

If Lincoln had been somewhere when there was hard work to do, do you think he would have tried to get somebody else to do it?
What would Roosevelt have done?
Did you ever hear the story of Washington's helping to lift the heavy beam?
I have here a little poem by Phoebe Cary about growing strong through meeting difficulties. Shall I read it?

Who the more
will prize you?
Gaining victory
from defeat,
That's the test
that tries you."

(Read whole poem.)

5. The omnipresence of obstacles.

a. Moses.

Do you think that Joshua and Caleb were the only persons who have great difficulties to fight against?

Suppose Moses had said that it was useless to go alone against the great Pharaoh?

b. Luther.

Suppose Luther had said that he could not stand against the Pope and the emperor?

c. The Pilgrims.

d. Washington.

Suppose the Pilgrims had thought they could not cross the sea to the wild land of dangerous savages, or Washington that a few colonies could not gain their independence from the great England?

e. Pupils' parents.

Do you think that any one living now has difficulties to fight against and overcome?

Do you think your parents have had any? Ask them to tell you what kind of struggles they have had in their lives.

f. The pupils themselves.

Do you yourselves ever meet difficulties that are hard to handle? Yes, you will meet some this week. I wish you would recognize as challenges the difficulties you meet this week and see how bravely you can overcome them.

6. Outlook for next lesson.
(Gideon, the Warrior, Text pages 147-157.)

Joshua and Caleb had at least the encouragement of each other's faith and of the support of Moses, the great leader. What would you think of a leader who was willing to lead his people when everybody was discouraged? We have next time the story of such a one. The story of what he accomplished, and of how he went about it, will remind you of the story of David and the giant Goliath.

(*Pupils' Book*)

I. The story set forth in biblical material so selected as to make a consistent and continuous narrative, and grouped under appropriate headings.

II. *The Meaning of the Story.* 141 (page reference). We have followed the story of Moses to the time of his death. Now we shall go back to notice the part that two other heroes played in the Wilderness. It was at the time when Moses had led the people from Mount Sinai toward the southern part of Canaan. Locate this journey on the map. 142. (par. 43A). Notice that we take up the book of Numbers, which is so called because it tells of the census of the people in the wilderness. Try to imagine the feelings of the people who had come from slavery in Egypt and had reached the borders of the strange new land. They would wish to know what was before them. What plan was to be used to find out?

(Such comments and questions continued through two pages more.)

143 (par. 43A.) The southern part of Canaan was called "the South." Locate it. They were to go through there and then to the higher country where the vineyards were planted on the hills. What seven different things were these men to find out? What were they to bring back with them? What time of the year was it? We can imagine how the settlers in the early history of our country might have sent scouts to go through the Indian lands to find out what they were and what kind of people the Indian tribes were.

152. The old hero Caleb comes up to get his share of the new land. Tell what he says to Joshua. As he states that it is forty-five years since Moses gave him the promise, there must have been five years spent in conquering the land. It was a long time to wait for his reward, but at last the old man received it. It is interesting to note that he chooses his own reward. He asks to be given the very highland country that the spies were so much afraid of. He expects the Lord to help him to drive the giants out. One would think that an old man would ask for an easy place. Caleb asks for a hard one. What do you think of Caleb? What kind of a place do you want in the world—an easy place with plenty to get or a hard place with plenty of chance to do good? Think about that question and then answer it to yourself.

(Two pages and a half devoted to this type of exercise.)

Written Review. This week you will undoubtedly have some difficult lessons assigned in school. It will seem that they are too hard and you will feel inclined to give them up. Do not be afraid of the giants, be like Joshua and Caleb and you can conquer

if you are brave enough. Make up your mind to conquer some hard task each day. When you are sure you have really conquered a difficulty think how those heroes must have felt about the giants. Write in your own notebook the reason why Caleb and Joshua wanted to do the hard duty.

PLAN 13

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	50	50	5.6
2.....	35	34	6.1
3.....	40	34	12.5
4.....	39	39	7.1
5.....	24	22	7.8
6.....	25	25	4.3
7.....	27	27	8.4
8.....	31	33	1.5
Total value.....	271	264	

THE BOYHOOD OF JESUS

(*Teacher's Manual*)

Teacher's Aim.—To help the children get a correct and vivid conception of the life and activities of Jesus during his boyhood.

Note to Teacher. The following lesson emphasizes the problem approach. Children are first to feel the need for information, then they are to be helped to get this in satisfaction of this felt need. It is the teacher's part (1) to "discover" to them (that is make them see the existence and importance of) problems the solution of which will lead toward the realization of the lesson aim and (2) to direct them in finding the data, principles, deductions, etc., that will help them to solve these problems.

This type of lesson is extremely prone to wander off the track and the teacher will need to keep clearly before him the end to be reached and hold the discussion to the point. A small working library is essential, though this need not exceed a few dozen books if properly selected. The teacher needs to be familiar with these and should have looked up in advance references on questions very likely to arise in class. But unforeseen points for ref-

erence will come up and these can be readily run down by pupils with help of teacher by the use of indexes and tables of contents.

This lesson presupposes a class period of fifty minutes in the clear and very little, if any, home study. It amounts to a supervised study-recitation period with study and recitation fused together.

References:—The best reference on the handlings of problems in class is in Parker's *Methods of Teaching in High Schools*—pp. 169-205. In Peters' *Human Conduct,* Chapter VI, the matter is discussed from the boy's point of view. Seeley's *History of Education,* section on Jewish Education, gives a readable account of Hebrew Education about the time of Jesus. Gates' *Life of Jesus,* p. 14 gives a number of additional content references.

The Lesson

In the primary grades you heard a very great deal about Jesus as a little baby, and a good deal about him as a man. You also heard something of him when he was a few years old and again something when he was twelve. But have you learned anything about what he was doing when he was just about your age? Nothing at all. The Bible doesn't tell us about that. Would you like to find out what Jesus was doing during those years? It seems to me that would be very interesting.

What do you think he might have been doing? (Teacher writes on board as pupils propose: playing, attending sheep, fishing, going to school, helping his father, discussing the scriptures with the learned doctors, preaching to the people, healing the sick, etc.) George says he supposes Jesus was healing the sick. George, what makes you think that? Do the rest of you agree with George? No, he did not begin to heal people until much later, until he became a man. We have every reason to believe that at this time he was much the same as other manly boys. Do you think that Thomas was right in saying that he probably went fishing? Did the people of Nazareth fish? Yes. It is true that some of Jesus' disciples were fishermen. Did they live in Nazareth? Where did they do their fishing? Was Nazareth on the Sea of Galilee, or on any other body of water where Jesus might have fished? You don't know? Well, we'll need to look that up. Turn to your maps at the front of your books and find out. How far is Nazareth from the Sea of Galilee? How long would it take to go there those days? Do you think Jesus probably did that?

What do you think of John's suggestion that Jesus probably helped his father at his work? Do any children as young as 9 or 10 work in this country? But they used to do so. Does anyone know how early children began work in Palestine in the days

of Jesus? Samuel, will you look that up for us? See whether you can not find a paragraph in Seeley's History of Education that tells you about learning a trade. So little children did not have to work there. But maybe Jesus worked a little along with his father just as a farmer's boy brings home the cows and does other odd jobs. Do you think so? Would that not depend upon what his father's occupation was? George can't help his father much in the bank and Samuel can't help his much in the machine shop. Was Joseph's occupation such that Jesus could do odd jobs for him in it? You don't know what it was? How could we find out? You can find that in the Bible. Martin, will you turn to Matt. 13:55 and see whether that does not tell us Joseph's occupation? A carpenter, yes. Do you think Jesus could help him much at that? Probably a very little but not much. So he probably didn't heal the people, or fish, or help his father much. What do you think of Marion's idea that he may have preached to the people? . . . .

(So on until the probable activities of Jesus are narrowed down to a few plausible supplementary ones. One of these is going to school.)

Now we've seen that Jesus probably occupied his time doing these four things at least (pointing to a list on board). Among them we said he probably went to school some. Would you like to discuss the question as to what kind of school he went to and what sort of studies he had? Very well. It seems to me that would be interesting. Before we start into that, let us write down on the board a list of the things we should like to know about Jesus' school. (Pupils propose what they would like to know. Teacher writes the list on the blackboard.)

1. What kind of a schoolhouse he went to.
2. What his studies were.
3. What kind of teachers he had.
4. Whether his teachers were cross or kind.
5. How long his school day was.
6. What holidays he had, etc.

(These questions are answered in proper order by having the pupils seek the necessary information about the customs of the times from Lives of Christ, Lives of Paul, simply written histories of education and works on the social customs and institutions of that period. In some cases the teacher is able to give page references, having looked them up in advance, and in others pupils with help of teacher run down the information by the use of the index and table of contents.)

Summarize at end the conclusions arrived at.

I said at first that nobody knows positively what Jesus did at

this time. That is true. But other people have thought about it, just as we have, and some very great scholars have written up in books what they believe is the true history of Jesus at this time. It might be very interesting to you to read what some of those scholars say and see how our conclusions are like theirs and how they differ. If you would like to do that, you will find good accounts in either Kent's *The Life and Teachings of Jesus,* p. 47-56, or in Gates' *The Life of Jesus,* Chapter II. Also in Burgess' *Life of Christ,* Chapter V, and in some of the other Lives of Jesus.

PLAN 14

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	50	47	14
2	35	32	4.3
3	42	38	5.5
4	52	50	7.1
5	23	24	8
6	25	20	8
7	32	29	7
8	33	32	5
Total value	292	272	

COURAGE TO STAND FOR THE RIGHT

(*Teacher's Manual*)

Bible Reference.—Acts 4:18-20.

Memory Verses.—But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard.—Acts 4:19, 20.

Selected Hymns.—Fight the Good Fight; Dare to be Brave, Dare to be True; The Son of God Goes Forth to War; Jesus Calls Us.

Picture.—Saint Peter.

Preparing to Teach the Lesson

I. The immediate aim or purpose of this lesson will be to inspire the boys and girls to have courage enough to stand always for what is right.

This will be accomplished in the following three ways:

1. Through giving the class certain interesting information.
   (a) Peter and John had the courage to stand for what was true and right even before the rulers.
   (b) God is made glad to-day when boys and girls have courage to stand for what is true and right.
2. Through arousing certain feelings in the boys and girls.
   (a) Appreciation of the courage of Peter and John.
   (b) Interest and appreciation of the courage of Timela of Africa.
   (c) Desire to be courageous and brave.
3. Through application to the conduct of the boys and girls.
   (a) Actual truthfulness at home.
   (b) Honesty and courage to do what is right in school and at play.

II. For a background of preparation the teacher will need to know:

1. The details of the Bible passage
   (a) Peter and John were brought before the Sanhedrin.
   (b) They were charged not to preach or teach in Jesus' name.
   (c) They refused to obey the commands of the rulers, choosing to obey God.
2. A background of events.

   The temple guard, at the command of the Sadducees, arrested Peter and John, probably on the charge of fomenting tumult. The next day the Sanhedrin was called together. Peter made a brave address, proclaiming to them Jesus as the Christ and only Saviour, reproaching them for his crucifixion. The presence of the man who had been healed, the boldness of the apostles whom the rulers recognized as former companions of Jesus, and the well-known sympathy of the people prevented any further consequence than a command to discontinue their teaching. But while the arrest was unpremeditated and the issue favorable, the event boded ill for the future. The disciples realized this, and prepared for the conflict which their Lord had faced and which evidently lay before them.—Purvis.

References.—Explanatory notes in Hunting, *The Junior Bible Teacher,* Vol. IV, pp. 9-11; Moulton, *The Modern Reader's Bible,* pp. 263-78; McGiffert, *History of the Apostolic Age,* pp. 81-85.

3. The lesson which is to follow:
   It is necessary to know the following lesson in order that assignments may be made to the pupils. Try to motivate the assignment suggested on next page.

Presenting the Lesson to the Class

I. *Establishing a point of contact: The proper starting-point.*
   Which is easier, to do what is right or to do what is wrong? For any answer which your pupils give, call for the reason back of it. During the last week, in preparation for this lesson the boys and girls were asked to notice instances in the lives of their friends which showed courage to stand for what was right. Call for all the information on the subject which they have obtained through the week. Let your pupils talk the whole matter over frankly, and discuss what it means to stand for what is right at all times.

   There is the most wonderful true story of a twelve-year-old Armenian boy who was called to stand for what was right when the cruel Turks invaded Armenia just a few months ago.

   A whole Armenian village was sleeping soundly one night when they were suddenly rudely awakened by an army of Turks who rushed upon them and killed thousands of men and women and little children, and set fire to their homes. Only one boy escaped and he told the story of that dreadful night to our own American missionaries. After seeing his own father and mother and brother and sister cruelly killed he was taken by a Turk who demanded that he spit upon the cross and declare that he would follow Jesus no more. This he refused to do. "I will always love Jesus," he said "no matter what you do to me." Then he was beaten severely and branded as a slave. After many months he was found and brought to the American relief station. And there he is to-day.

   One would think to look at his face that he was a grown man, but he is only twelve. But we are told by American men who saw him that the love for Christ shines in his face, making him beautiful to look upon, and we are also told that he is waiting to grow stronger, that he may give his life to restore Armenia for Christ.

II. *Presentation of the lesson: Discussion*

1. Who can tell the story of two men who dared to stand for what was right even before the rulers of the land?
2. Why did the priests and Sadducees dislike to have the disciples preach and teach in the name of Jesus?
3. What was the difference between the religion of the Sadducees and Pharisees and the religion of Peter and John?
4. Discuss what took place when Peter and John were brought before the chief priests and Sadducees for trial.
5. What did Peter and John say when they were commanded not to teach about Jesus any more? (Memory Verse.)
6. Tell me the story of another man in our lesson to-day who dared to stand for what he thought was right.

I have a little poem by Norman Macleod I want to read you:

"Courage brother! do not stumble
Though thy path be dark as night.
There's a star to guide the humble—
'Trust in God and do the right.'
Though the road be long and dreary,
And the goal be out of sight,
Foot it bravely, strong or weary;
'Trust in God and do the right.'"

(Poem continued through three more stanzas.)

III. *Application of the lesson to the lives of the pupils.*

What are some of the things which we may do to prove that we too have the courage to stand for what is right?

1. In school
2. At home
3. At play

Write the things which your pupils mention on a piece of paper, or better upon a blackboard, under each of the above topics.

IV. *Assignment of the next lesson* (To be dictated to pupils.)

Make a list of some countries in the world to which missionaries should be sent to show the people how to live Jesus' way.

As you read the lesson story for next time, think whether our modern missionaries have any power at all like

the power of Philip to heal by miracles, that causes the heathen to welcome them.

Answer to yourself the question whether Peter treated Simon as he should. See whether you think Simon really felt sorry for his conduct or whether he was only frightened.

Notebook Work

Notice carefully the work which your pupils have done, and especially comment upon the books which show real effort.

(*Pupils' Book*)

General Lesson Subject.—Peter Stands for Truth and Honesty.

Junior Theme—Courage to Do the Right

Common Scriptural Passage for Responsive Reading.—Acts 5: 1-11. (Text quoted.)

Junior Lesson Material.—Acts 4:18-20 (Reference only.)

Memory Verse.—But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard.—Acts 4:19, 20.

The Lesson Story

Temba and Tando looked down from the hillside to their little white house among the orange trees. That made them think of father and dinner, so they fell to picking mushrooms once more.

(Story continues. Relates how missionary boldly defied the savages' effort to compel him to join them in rebellion. Story told as seen through the eyes of Temba and Tanda. Adopted from *Here and There Stories.*)

Your Notebook

Think of some of the men and women you have studied about in school and write in your notebook some particular story of some men or women who dared to do what was right even though a great many people were against them.

Write in your notebook in class the things mentioned that one may do to prove he has courage to stand up for the right.

Paste in the *picture* of Peter and study the character shown in his face.

PLAN 15

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	53	53	6.2
2	35	32	7.8
3	45	37	11.5
4	59	50	10.4
5	30	28	5.3
6	16	19	7.8
7	30	23	9.9
8	26	25	7.8
Total value	294	267	

NEIGHBORS

(This lesson was prepared for the scale by Miss Florence Kellogg.)

Aim: To discover which of our neighbors need us the most, through studying what it means to be a neighbor.

Introductory Discussion: The every-day life of neighbors.

Some of the states are celebrating a Neighbors' Day, or Neighbors' Week this summer. Compare the life of a family with that of a neighborhood, in the matter of sharing pleasures or benefits, and of informal helpfulness. In time of trouble could you count on receiving help from neighbors? Could they count on you? The discussion should be a free one by the pupils, and in terms of their own experience.

Presentation of aim in the form of a problem: The wider neighborhood, and some neighbors we need to know.

In a town there are many neighborhoods. When we travel, or when speaking of other towns, we call our own "the home town," and think of fellow-townsmen as our "neighbors."

We cannot know all of our neighbors in the town, but we can share some pleasant things with them all. What are some of the pleasures and good things the people of your town share?

If any of these town neighbors of ours need help very much, especially if they have no family or friends able to help them, whom must they depend on for help? How could we help them if we did not know them? If we were keeping Neighbors' Day in this town would you know where to find any neighbors you could give a pleasure to, or any neighbors who needed your help?

Note. Whatever kindly deeds the children know of will here be suggested, and any cases of need as yet unhelped, of which individuals know. Pupils from a poor neighborhood will well understand the sharing of pleasures, which is a generous habit of the poor. Pupils to whom the idea of unselfish helpfulness is new will need more help in recognizing such opportunities. These need the lesson of neighbors most.

Neighbors who need us, in our own town or neighborhood are to be found in the Children's Hospital, or the Children's Ward of the hospital, the Children's Home, the Old People's Home. A child so crippled as to be helpless, someone who is blind and likes to be read to, children in need of shoes, boys or girls who lack the substantial and much-loved playthings our class-members might share with them, children to whom an invitation to a class-party would be a great event,—as many of such suggestions as possible should be gathered, carefully noted by the teacher, and a few individual cases near at hand should be delegated to the members of the class who have reported them, for the gaining of further information. Let them learn the name and age of the child they wish to aid by gifts of clothing, write down the exact address of the lame child or the person deprived of sight, make a friendly call, with mother or father, or with their permission, and afterwards note down any ways in which they can be useful to them.

Note. Let this work be as individual as possible and avoid having helpful efforts of class-members reported publicly or even in the class group, except when the class is to be called upon to join in helping this particular neighbor. Ordinarily, conferences should be in confidence between pupil and teacher, and the utmost simplicity and "matter-of-factness" should be preserved in every step of the work, as adults unfortunately have fostered a sentimental and self-conscious attitude at times in directing the work of children.

Reserve institutional visits for class-work with the teacher. Plan to visit, the following Sunday afternoon, either with the whole class or certain delegated pupils who shall have received parents' permission, the Children's Ward, Children's Home, or Old People's Home. Take flowers, and seek to make the acquaintance of individuals at the institution visited, so as to act from true friendliness in whatever service is found possible.

Before closing the lesson, read the Bible story of "A Good Neighbor in Time of Need," Luke 10: 30 to 37.

Suggested Readings on Neighborliness

Rejoicing with Neighbors
The Woman Who Found Her Lost Treasure—Luke 15: 8-10.
The Lost Son's Return—Luke 5: 11 to 24
The Wedding Feast—John 2: 1 to 11
Neighbors Bringing Their Children to Jesus—Mark 10:13 to 11, Luke 18: 15, 16
Neighbors helping a Crippled Man—Mark 2: 1 to 12
The Sympathy of Neighbors—John 11: 1 to 3; 17 to 31
A Friendly Visit to a Lonely Man—Luke 19: 1 to 10

Stories for Home Reading

The Birds' Christmas Carol—Wiggin
Mother Carey's Chickens—Wiggin
Mrs. Wiggs of the Cabbage Patch—Wiggin
Selections from Little Women—Alcott
Little Men—Alcott
Under the Lilacs—Alcott
Daddy-Long-Legs—Webster
Timothy's Quest—Wiggin
Red Cross and Junior Red Cross Magazines
Spirit of Missions, articles on American Neighbors

Note with Reference to Future Study

The topic "Lonely People Who Need Neighbors" may lead to the study of lives of mountaineer families, U. S. lighthouse-keepers, lightship crews, sailors in our navy and merchant fleet, and others who can be cheered and helped by sending magazines, books and small gifts.

This field is very large, and the publications of the N. Y. Seaman's Institute, and mission reports of mountain homes and schools will afford many suggestions of things needing to be done.

Make the neighborhood idea strengthen Christian patriotism, so that gradually our pupils shall grasp the aim of making our country as well as our town a "good neighborhood." (The word community does not convey as much to Junior pupils.)

The teacher should have in view the idea of America itself as a "good neighbor," but this idea, essential in our time, should be kept in reserve, as a central lesson, until many and extended experiments in simple neighborliness have been carried out. We have in the past talked too glibly of these great matters; we must now build a wide and deep foundation in reality for the friendship of the world.

C. INTERMEDIATE–SENIOR

ORDER OF MERIT OF LESSON PLANS

1. Organization of the lesson about an aim..... 56 points.
(For definition of this and each of the following seven "viewpoints," see pages 170-174, above.)

Order of Lesson Plans

Lesson No. 1, 2, 4, 3, 6, 5, 7, 9, 10, 12, 14, 13, 11, 15, 16.
Values.... 0, 0, 3, 6, 8, 11, 14, 34, 34, 45, 45, 46, 50, 50, 56.

2. Type of organization of the lesson..... 41 points.

Order of Lesson Plans

Lesson No. 1, 2, 4, 3, 5, 6, 7, 9, 10, 12, 13, 14, 15, 11, 16.
Values.... 0, 0, 2, 4, 6, 8, 12, 20, 25, 29, 31, 33, 36, 37, 41.

3. Provision for controlling study..... 50 points.

Order of Lesson Plans

Lesson No. 1, 3, 2, 4, 6, 5, 9, 7, 10, 11, 12, 13, 15, 14, 16.
Values.... 0, 0, 2, 3, 5, 7, 12, 20, 25, 30, 30, 45, 45, 45, 50.

4. Provision of means to insure functioning of the instruction ..... 65 points.

Order of Lesson Plans

Lesson No. 1, 2, 5, 4, 3, 6, 7, 9, 10, 14, 11, 13, 12, 15, 16.
Values.... 0, 0, 0, 3, 3, 7, 7, 23, 33, 33, 36, 42, 46, 59, 65.

5. Provision for the enrichment of experience in ways not directly related to the lesson aim but not antagonistic to it..... 38 points.

Order of Lesson Plans

Lesson No. 1, 2, 5, 7, 6, 3, 4, 11, 9, 10, 16, 13, 15, 12, 14.
Values.... 0, 0, 0, 0, 0, 0, 0, 4, 6, 8, 27, 29, 29, 30, 32.

6. Valuable supplementary material for teachers... 31 points.

Order of Lesson Plans

Lesson No. 1, 2, 3, 4, 5, 6, 7, 9, 10, 13, 12, 14, 11, 16, 15.
Values.... **0, 0, 0, 0, 0, 0, 0, 6, 10, 16, 16, 22, 23, 26, 28.**

7. Useful teaching suggestions..... 38 points.

Order of Lesson Plans

Lesson No. 1, 4, 2, 3, 5, 6, 7, 9, 10, 11, 13, 12, 14, 15, 16.
Values.... **0, 0, 0, 0, 0, 0, 2, 15, 15, 19, 23, 23, 29, 30, 38.**

8. Valuable teaching aids..... 39 points.

Order of Lesson Plans

Lesson No. 1, 2, 3, 5, 6, 4, 7, 9, 10, 11, 13, 12, 15, 14, 16.
Values.... **0, 0, 0, 2, 4, 6, 10, 13, 20, 23, 25, 31, 31, 36, 39.**

INTERMEDIATE–SENIOR LESSON PLANS SCALE

PLAN 1

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	0	0	0
2.....	0	.2	0
3.....	0	.1	0
4.....	0	0	0
5.....	0	0	0
6.....	0	0	0
7.....	0	0	0
8.....	0	0	0
Total value.....	0	.3	

Takes up the Bible reading where it was left off last Sunday.

PLAN 2

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	0	.9	0
2.....	0	.6	2
3.....	2	5.4	2.5
4.....	0	1	.7
5.....	0	1.1	.2
6.....	0	.5	0
7.....	0	2.5	1
8.....	0	.7	0
Total value.....	2	12.7	

Scripture for to-day, 19th Psalm. Each read from his own Bible. Let the members of the class read in turn in regular order, or responsively as the teacher or superintendent prefers.

Next week, 9th chapter of Romans. Direct the boys and girls to look up all the hard words in a dictionary at home, so they will be able to read well.

PLAN 3

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	5.6	5.4	3.9
2.....	4.1	4.7	2.4
3.....	0	3.1	2.5
4.....	3.3	9.2	4.2
5.....	0	4.1	1.7
6.....	0	.9	0
7.....	0	2.5	.8
8.....	0	2.8	2.3
Total value.....	13	32.7	

THE SAVIOR ASCENDS INTO HEAVEN

The Scripture to Be Learned

Our Nearness to the Ascended Savior.

Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who maketh intercession for us.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8:34-39.

What the Catechism Says.

For thine is the kingdom, and the power, and the glory for ever and ever. Amen.

Forty Days After Easter

WOOD CUT OF THE ASCENSION OF JESUS.

Then the eleven disciples went into Galilee. And Jesus showed himself again to Peter, Thomas, and Nathanael, and the two other disciples at the Sea of Galilee.

Peter Goes Fishing.

It was on this wise. Simon Peter saith, I go a fishing. They say, We also go with thee. They went forth and entered into a boat immediately; and that night they caught nothing. But when day was breaking Jesus stood on the beach and saith, Children, have ye anything to eat? They answered. No.

(Thus through the whole story)

Summary of Events

The disciples depart into Galilee.

Simon Peter and several others go fishing.

Jesus appears to them and tells them where to cast the net.

Jesus asks them to come and dine on the beach.

Jesus tells Simon Peter to feed his lambs. *See Bible Readings.*

On a high mountain Jesus gives the eleven disciples the great commission.

He tells them not to depart from Jerusalem.
A cloud receives him out of sight. *See Bible Story.*
They return to Jerusalem and wait.
They choose Matthias in place of Judas.
From Matt. 28, Mark 16, Luke 24, John 21, Acts 1.

PLAN 4

	Values		
Viewpoint	*Median*	*Average*	*P.E.*
1.....	3	6.4	4.5
2.....	2	4.3	3.1
3.....	3	5.9	5
4.....	3	7.5	4.9
5.....	0	4.7	3.8
6.....	0	1.3	0
7.....	0	1.9	0
8.....	6	7.5	3.6
Total value.....	17	39.5	

LESSON FOR THE FOURTH SUNDAY IN LENT (LAETARE)
HOW ONE OF HIS DISCIPLES BETRAYED JESUS

They that had laid hold on him that night led Jesus to the palace of the high priest. Peter and John followed him into the palace to see the end. But Peter stayed in the courtyard. Here the servants had lit a fire, in order to warm themselves, and Peter sat down among them.

In the light of the fire Peter was seen by a maidservant, who came forth and said to him, "You were also with this Jesus of Nazareth." But Peter denied it, saying, "I do not know what you mean."

(Thus story continued, covering a half page.)

PICTURE OF COURT SCENE

Bible Verses.—Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

Let him that thinketh he standeth take heed lest he fall.—Whosoever shall deny me before men, him shall I also deny before my father which is in heaven.

Catechism.—Sixth Petition: And lead us not into temptation. —What is meant by this?—God indeed tempts no one; but we

pray in this petition that God would guard and keep us, that the devil, the world and the flesh may not deceive us, nor lead us into misbelief, despair, and other shameful sin and vice, and, though we be thus tempted, that we may still in the end overcome and hold the victory.

Hymn.

Let me be thine forever,
My gracious God and Lord,
May I forsake thee never,
Nor wander from Thy word;
Preserve me from the mazes
Of error and distrust,
And I shall sing thy praises
Forever with the just.

Questions for Review. 1. In what season of the year are we living now? 2. What do we call the week in which Jesus suffered and died for us? 3. What do we call the Thursday of this week? 4. Into what garden did Jesus go with his disciples in the night of Holy Thursday? 5. On the way there what did he say to all of his disciples? 6. But what did Peter reply? 7. What did Jesus then say to him? 8. Did everything come to pass as Jesus had foretold? 9. Where, in that very night, did the crowd take Jesus, after he had permitted them to take him captive? 10. What did all the disciples do at that moment? 11. Which two disciples, however, soon returned from the flight? 12. And what did these two now do? 13. John very likely went straight into the palace, because he was acquainted there; but where did Peter stay? 14. What had the soldiers and servants kindled there? 15. (Yes, the palace of the high priest formed a large square, with a large free space in the center. This was covered by a roof and it contained wells, baths, and also shade trees. This was the courtyard where the servants stayed and built a fire, while the rest probably watched Jesus in one of the inner chambers of the palace.) Why did the servants kindle the fire?

(Such questions continued through two pages.)

PLAN 5

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1.....	11	12	6.3
2.....	6	9.2	5.7
3.....	7	9.8	5.7
4.....	0	3.1	3.3
5.....	0	2.4	1.9
6.....	0	2.3	2.3
7.....	0	2.8	1.1
8.....	2	3.5	2.1
Total value.....	26	45.1	

JOHN WRITES ABOUT CHRISTIAN LOVE

I John 4:7-21

Golden Text.—Beloved, if God so loved us, we also ought to love on another.—I John 4:11.

Devotional Reading.—I Corinthians 13.

Additional Material for Teachers.—1 John, 2 John, 3 John.

Intermediate and Senior Topic.—How to Show Love for God and His People.

Scripture Lesson

(Biblical Text Quoted Here)

Home Daily Bible Readings

M. I John 4:7-14.
T. I John 4:15-21.
W. I Cor. 13:1-13.
T. Luke 10:25-37.
F. I John 3:13-18.
S. Philemon 8-20.
S. Matt. 22:34-40.

Analysis of the Lesson

1. Love for one another.—I John 4:7-12.
2. God's Love to us.—I John 4:13-16.
3. Properties of Love.—I John 4:17-21.

Time.—A. D. 90.
Place.—Ephesus or Judea.

Word Studies

V. 10. *The propitiation for our sins.*—"Propitiation" means satisfaction. God was satisfied, justice was satisfied, and the demands of a violated law were fully met.

V. 12. *No man hath seen God.*—Except as we see him through his son, Jesus Christ.

V. 15. *Whosoever shall confess.*—Not in mere lip confession but living our profession.

Questions to Answer

From what book was the last lesson taken? Of how many books is John the author? How does he speak of himself? Of what is true love the foundation? What is the time? Place? How did God show his love to us? Why is it difficult to understand God's love? How does love seek to express itself? What other ways are there in which we may express our love? What is God's command? When is this not so difficult? What is impossible to harbor in our hearts?

PLAN 6

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	8	13.3	11.2
2	8	9.1	5.1
3	5	8.3	5.8
4	7	9.4	6.5
5	0	3.8	1.9
6	0	2.9	1.6
7	0	4.1	3.8
8	4	5.9	4.1
Total value	32	56.8	

SUBJECT—VICTORY UNDER SAMUEL

I Sam. 7:2-12

Intermediate Topic—Victory Through Prayer

(Biblical text quoted)

Motto Text.—Direct your hearts unto Jehovah, and serve him only.—I Sam. 7:3.

Central Truth.—Prayer will help us in any difficulty.

Lesson Setting

Time.—B. C. 1121.

Place.—Ebenezer and Mizpeh.

The Approach to the Lesson

Samuel is now the theocratic judge in Israel.

"After prevailing upon his contemporaries' deities of the Canaanites, Samuel summons the tribes to a great religious assembly at Mizpeh. Here a national feast is held accompanied by a public sacrifice and confession of the national sins. While the sacrifice is proceeding, the Philistines suddenly attack the assembled worshippers, but are miraculously repulsed. So complete, indeed, is their defeat that they cease further attacks during the remainder of Samuel's lifetime, while a large part, at least, of the Philistine territory is ceded to Israel. During Samuel's judgeship, also, there is peace between Israel and the former inhabitants of the country, and an ideal state of society generally prevails."—Kennedy.

The Lesson Explained

The Philistine oppression lasted forty years, twenty of which were passed under Samson, and twenty under Eli. See Judges 15:20, 16:31, I Sam. 4:18.

At the end of the twenty years, probably through the exhortations of Samuel, coupled with the chastening of the Philistine's yoke, the Israelites repented and turned again to the God of their fathers.

(3) If ye do return unto the Lord with all your hearts. This is a genuine call to repentance.

(4) Baalim and Ashtaroth. Baalim is the plural of Baal, and Ashtaroth is the plural of the Hebrew Ashtoreth, the goddess whom the Babylonians called Ishtar and the Greeks Astarte.

(Vs. 5-9.) (5) Gather all Israel to Mispeh. Mispeh means "watchtower." It stood upon a lofty height five miles northwest

of Jerusalem. It has an important place in the history of the Israelites.

I will pray for you. What a noble resolve! Samuel had been used to praying from a child and believed in its efficacy.

(6) And drew water. . . . And fasted. The High Priest drew water from the pool of Siloam and poured it on the sacrifice on the great day of the Feast of Tabernacles; and the people fasted on the Day of Atonement, and this was the only fast enjoined by the law.

(Similar Comments on Other Verses)

What the Lesson Teaches

The qualifications for leadership vary according to the nature of the cause requiring a leader; but there is a common ground on which the leaders of a people can be known and chosen. But this latter idea, chosen, does not belong to the times with which our lessons are concerned this quarter. The people have absolutely nothing to do but let Christ in. Christ in a man spells victory. Prayer made in the name of Christ is the Christian's password. The outer sentinel at the door of heaven declares his fitness to enter if he knows how to pray in Christ's name.

Questions on the Lesson

1. Where is Samuel in to-day's lesson?
2. What special thing does he do in this lesson?
3. Where are the Israelites in this lesson?
4. What special thing do they do in this lesson?
5. Where are the Philistines in this lesson?
6. What special thing do they do in this lesson?
7. What special thing does God do for the Israelites in this lesson?
8. What effect does it have upon the Israelites?
9. What effect does it have upon the Philistines?
10. What special lesson have you learned today from this lesson?

Next Lesson.

Israel's First King. Intermediate Topic is "Kingly Qualities in Saul." This lesson will show the better side of a king who later revealed some very serious defects.

PLAN 7

	Values		
Viewpoint	*Median*	*Average*	*P.E.*
1.....	14	14.5	9.1
2.....	12	12.7	6.7
3.....	20	19.5	14.4
4.....	7	13.7	10.9
5.....	0	3.2	2.4
6.....	0	4.9	4.3
7.....	2	6	4
8.....	10	12.8	7.8
Total value.....	65	87.3	

THE DAY OF PENTECOST

(*Book for both teacher and pupils*)

Synopsis

17. *The coming of the Spirit.* Acts 2:1-13; also Acts 10; 19:1-7
18. *The sermon of Peter.* Acts 2:14-36
19. *The conversion of three thousand.* Acts 2:37-41
20. *The disciples in peace and favor.* Acts 2:42-47

17. *The Coming of the Spirit.*—At one of the private meetings for prayer (see Acts 1:14), that one, namely, which fell on Pentecost, the fiftieth day from the first day of the Passover (Lev. 23:15, 16), hence about seven weeks after the crucifixion of Jesus, something great and decisive took place in the little circle of Christian disciples. They all came into a new and vital sense of communion with God; they were "filled with the Holy Spirit." An evidence of this new consciousness of the presence of God with them indeed, the plainest evidence that could be given, is the fact that on this day and in the days following, the disciples bore witness regarding Jesus with such power that their numbers were largely and steadily increased. These are essential facts of Pentecost and its results.

The first of these facts—the being filled with the Spirit—is set forth in Luke's story with various details of a miraculous character. First, the house where the disciples were gathered was suddenly invaded by a sound from heaven, which was like

the rushing of a mighty wind. Then there appeared to the company something like tongues of fire, and one of these bright objects rested on the head of each one present. Straightway all began to speak with "other tongues."

This last detail is to be especially noticed. It is plain from vss. 5-12 that Luke meant a speaking in foreign languages. It was, therefore, unlike the ecstatic speech which we find in Cæsarea, Ephesus, and Corinth (Acts 10:46; 19:6; I Cor. 14). This was called speaking "with tongues" or "in a tongue." It was a speaking to God, and was not understood without an interpreter (I Cor. 14:2), while the Pentecostal speech was to men and was understood by the hearers.

The speaking with "other" tongues was, according to Luke, not only supernatural, it was also temporary. For when Peter stood up and spoke to the crowd who had come together, he addressed all the different nationalities at once, and there is no suggestion that he spoke any language except his own mother-tongue. In his later ministry, according to Papias, Peter had Mark as an interpreter, another evidence that he had no supernatural gift of speech in foreign languages.

Now as against the view of the text, it may be said that there is no adequate purpose for the miracle. According to vs. 12 the people were simply amazed and perplexed by the strange speaking. It did not convert them. That was done by Peter's sermon in Aramaic, which all the people apparently understood. Nor was the alleged miracle needed to teach that the gospel of Jesus was for all mankind. Jesus himself had plainly declared as much (see, e.g., Mark 14:9), and the truth of his word did not require the confirmation of a spectacular miracle.

It is, in fact, probable that the difference between this event and those which are so explicitly described by Paul in his letter to the Corinthians lay not in the facts themselves, but that the peculiar feature of this narrative, according to which the disciples spoke foreign languages understood by the hearers, crept into the tradition as a misunderstanding of the fact in the process of transmission from the event to the time when the story reached Luke. Indeed, even the narrative of Luke contains a clear hint of the nature of the historical event. For it was charged against the apostles that they were filled with new wine. But this charge does not accord with the rest of the narrative. When a man speaks in a foreign tongue, even those who do not understand him do not get the impression that he is drunk. If, however, the phenomenon was ecstatic speech, the charge was quite natural, as we may see from the words of Paul (I Cor. 14:23).

The value of Luke's narrative is not lessened for us in modern

times, but rather heightened, if the underlying reality was not a speaking in foreign tongues, but ecstatic speech, the expression of an almost boundless enthusiasm. That the men whose Master had recently been crucified were now overwhelmed with feelings of joy and gratitude so deep that their attempts to express themselves on "the mighty works of God" were momentarily unintelligible, is surely a striking proof that the kingdom of this Master was the great reality for them.

(Similar treatment of remainder of story under the following paragraph headings:

The Sermon of Peter
The Conversion of Three Thousand
The Disciples in Peace and Favor)

21. *Questions and Suggestions for Study.*—(1) When did the feast of Pentecost occur? (2) What are the essential facts in the story of the great day of Pentecost as told in Acts 2? (3) What historical evidence have we that something extraordinary took place among the disciples on that day? (4) What promise was fulfilled by the "coming of the spirit"? What are the miraculous details in Luke's narrative of Pentecost, Acts 2:1-6? (5) How did the speaking with "other tongues," as described in Acts, differ from the speaking "with tongues," as spoken of by Paul in I Cor.? (6) What was the effect of speaking with other tongues on Pentecost? (7) By what were the people converted? (8) Are we to suppose that the disciples were given power to speak foreign languages on the day of Pentecost as a sign that the gospel was for all mankind? (9) What is the most probable explanation of the origin of this narrative? (10) How is its value for us affected if we regard the underlying event as nothing else than ecstatic speech?

(11) What reasons are there for thinking that we have in Acts 2 the substance of Peter's sermon? (12) What is the keynote of the sermon? (13) Mention three main points. (14) What prophecy did Peter see fulfilled in the experience of the disciples on the day of Pentecost? (15) In what did Peter see the chief evidence of God's approval of Jesus? (16) On what element do we lay greater stress at the present time?

(17) What was the immediate effect of Peter's sermon? (18) What was the decisive factor in producing that effect? (19) How did Peter define the way of salvation? (20) Into what name did he baptize? (21) What helps to account for the large number of converts on the day of Pentecost? (22) What were some of the subjects of apostolic teaching? (23) In what way was the spirit of fellowship manifested? (24) What did Luke mean by the "breaking of bread"? (25) What notice-

able features of the early observance of the Lord's Supper does this passage suggest?

22. Supplementary Topics for Study and References to Literature.

1. Write a chapter on the day of Pentecost making special study of Peter's sermon and of the facts regarding Christ on which the early church laid special emphasis.

2. What was Paul's estimate of speaking with tongues?

3. Where do we meet with this phenomenon in the New Testament church?

4. What two words constituted the essential creed of the apostolic age?

5. What distinguished Jewish-Christians of the apostolic age belonged to the Dispersion?

6. The Jews of the Dispersion: the countries through which they were scattered; their number and standing; the influence exerted by them on the Greeks and Romans and by the latter on them.

PLAN 9

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	34	30	15.4
2	20	21	9.8
3	12	19	11.4
4	23	27	21.1
5	6	9	3.6
6	6	9	5.8
7	15	16	8.6
8	13	16	6.8
Total value	129	147	

JOHN ON THE ISLE OF PATMOS

Rev. 1:4-18.

Golden Text: Jesus Christ is the same yesterday and to-day, yea and for ever. Heb. 13:8.

Topic: What John Saw and Heard on Patmos.

Memory Verses: Rev. 1:17, 18.

(Biblical text quoted here—Rev. 1:4-18.)

PEDAGOGICAL ORGANIZATION OF LESSONS

Daily Bible Readings

M. Rev. 1:1-8. The Revealing of Jesus Christ.
T. Rev. 1:9-18. John on Patmos.
W. Rev. 5:1-7. The Sealed Book.
T. Rev. 5:8-14. "Worthy is the Lamb."
F. Isa. 6:1-8. Isaiah's Vision.
S. John 21:20-25. The Disciple that Testifies.
S. Rev. 3:7-13. A Message for the Church.

Introductory.—Our lesson is taken from Revelation, the last book in the Bible. The writer was John, the son of Zebedee. He was one of the most prominent of our Lord's disciples, and the writer of the Gospel and the Epistles that bear his name. John was sent to the island of Patmos as a punishment for being a Christian. While there he had the visions of this book. After the introduction the writer delivers messages to the seven churches of Asia. "He then records the various visions that are to mark the struggles of the Church and its ultimate and eternal triumph." John lived to be a very old man. It is said that in his old age he went about Ephesus, saying, "Little children, love one another."

Time.—About A. D. 95.

Place.—Island of Patmos.

Word Studies

V. 4. John to the seven churches—The customary form for beginning a letter. V. 5. The first begotten of the dead—"The first of the dead to enter life." V. 8. Alpha—The first letter of the Greek alphabet. The beginning. Omega—The last letter of the Greek alphabet. The end.

What the Lesson Teaches

The book of Revelation gives us a glimpse into the future for our encouragement. During the reigns of some of the ancient emperors there were terrible persecutions and martyrdoms. It is impossible to describe the torments through which the Christian had to pass. John himself was banished to an island. Here he had a vision of the happy, triumphant condition of those who had suffered for Jesus' sake. He speaks of it as "joy unspeakable and full of glory."

This glimpse into the future has been a comfort to Christians who to-day are enduring many things and fighting on in the conflict against sin and wrong. We are looking forward to the time when "Jesus shall reign where'er the sun doth his successive journeys run."

It is not so hard to bear conditions here in this world of sin, when we see what heaven will be.

The island where John wrote this lesson is in the Ægean Sea, twenty-four miles from the coast of Asia Minor, at Miletus. It is a small, bare, rugged place, and well suggests a prison. To this island condemned Christians were sent. Churches appeared to John as candlesticks. This reminds us that they are to shine out like light-houses and lead people to Jesus with whom they are safe. Each Christian should let his light shine before the world that "others may see his good works and glorify God."

Here John had a vision of the Christ with whom he had been much upon earth and had learned to love. But now he was a glorified Christ. He saw him as the great Friend of the Church and Judge of the world. The appearance of the glorified Saviour made such an impression upon John that he fell down at his feet overpowered with the greatness of his glory. But the Christ whom John had loved and served so well on earth comforted him.

Questions to Answer in Study

From what book is our lesson taken? Who was the writer? Why was he sent to the island of Patmos? What visions does he record? What is said of John in reference to his old age? What is the time? Place?

What can you say of the book of Revelation? How does John speak of the condition of the blessed? To what time are Christians looking forward? Tell some fact about the island to which John was banished. What were the churches called? What should Christians do?

(*Additional in Teacher's Book*)

Critical Notes

4. *John to the seven churches.* The customary form of salutation for a letter or other communication. The seven churches are named in verse 11. Since seven is the number of perfection it may be understood as referring to all the churches. *Asia.* The extreme western part of Asia Minor governed by a Roman proconsul. *Grace . . . and peace.* A form of greeting common in the epistles of both Peter and Paul. *From him which is.* These words describe God the Father, the eternal and self-existent One. *The seven spirits.* "Again the number seven: the Holy Spirit in his complete working."

(Similar verse by verse comments run through the whole of a double column page.)

Practical Lessons

1. The righteous will suffer persecution. 2. Jesus does not forget his suffering servants. 3. Jesus is a living personality. 4. Jesus shall reign. 5. To be "in the Spirit" is the surest way to have Christ's presence. 6. Jesus often reveals himself most graciously in hours of trial. 7. The Lord is present among the churches.

Illustrations

V. 5. *Christ purchased our love.* In old slavery days a mulatto girl was sold to a northern man for a fabulous price. The next morning he came to get his purchase. The girl was wistful and sad at the thought of leaving her Southern home and going to the unknown North. "I do not want you to go with me," he said, and put into her hand the indenture of her freedom. She looked at him and asked, "Am I free? May I go where I wish?" "Yes" was the reply. Then she said, "Sir, I will go wherever you take me."

That is the secret of the cross. We can not get away from the love that will not let us go, the love of Christ who died; but we never feel the love, it never grips us, until we realize what he said—that he died for us and purchased us with his precious blood. He purchased our love by the love that died for us.

(Five similar illustrations on as many different verses.)

Teaching the Lesson

Teacher's Preparation

I. *Read Revelation,* the first chapter. Read the Teacher Helps.

II. *Aim.* From John's vision try to give each pupil a clearer and more exalted view and understanding of Christ in the hope that the pupils will give honor and loyalty to him in their lives.

III. *Give the information of the lesson.* a. John, an aged disciple, is in exile on Patmos. b. He was in the spirit on the Lord's day. c. He heard a trumpet and voice commanding him to write what he saw to seven churches of Asia Minor. (1) Seven gilded candlesticks representing the seven churches to which he was to write. Seven being the perfect number represents all churches. (2) The glorified Christ stood in the midst of the churches to give light, life and control. (3) The appearance of Christ. (a) Clothed in garment down to the feet. (b) A golden girdle about the breasts. (c) Head and hair white as wool and snow. (d) Eyes like a flame of fire. (e) Feet like burnished brass. (f) Voice as the voice of many waters. (g)

Right hand held seven stars. (h) From his mouth proceeded a sharp two-edged sword. (i) His face shone like the sun at high noon in the orient. (j) Effect of the vision. (1) John fell as one dead. (2) His fear was removed and courage given when Christ put his hand upon him and said, "Fear not," assuring him that he was the risen, everlasting Christ with unchanging eternal authority and power.

2. *Secure right attitude.* a. Interest in the wonderful story. b. Awe and reverence for Christ. c. Desire to exalt him. d. Confidence in the vision as real and having meaning for the churches to-day.

3. *Make application.* a. Have members of the class tell how they view Jesus—how he appears to them and what he is to the church and the world. b. Plan with them how they may exalt Christ before others. (1) By speaking highly of his beauty and strength and place in *Your* life. (2) By reverencing him in prayer and worshipping him in public. (3) By openly and loyally working for him.

IV. *Memorize* with the class Heb. 13:8.

Questions

How old was John? Where had he been giving his ministry? Where was he at the time of this lesson? Had John ever seen Christ glorified before? Where? Who was the central figure in John's vision? What did the lamp stands represent? Describe Christ's appearance. Give meaning of the various features. How is this vision an encouragement to our churches?

PLAN 10

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	34	33	14.2
2	25	25	7.7
3	25	26	11.3
4	33	32	19.5
5	8	14	10
6	10	12	9.7
7	15	18	10.5
8	20	20	7.9
Total value	170	180	

PEDAGOGICAL ORGANIZATION OF LESSONS

General Theme: A Lesson in Trust

INTERMEDIATE TOPIC: A CALL FOR HELP

Matt. 14:22-23

Key Verse: I believe; help thou mine unbelief.—Mark 9:24.

A Daily Thought

(Answer the questions in your Intermediate Class notebook.)

The Daily Prayer. I will trust thee, O Lord, with my whole heart. Keep me under the shadow of thy wings.

First Day. Find out from a rapid review of Lesson I what Peter and John had learned about Jesus from John the Baptist. From Lesson III, what had they learned Jesus could do.

Second Day. In Topic 1 find out what new thing the disciples learned about the Master.

Third Day. From Topic 2 discover what was selfish about the desire of the crowd. About the ambition of the disciples.

Fourth Day. After you have read Topic 3 and verses 22-24 of the printed Scripture, write down into what hard place Jesus sent his disciples. Can you think of some hard place into which Jesus is sending his disciples today? If Jesus sent you into a hard place, would you go?

Fifth Day. Topic 4 and verses 24-27 tell us another new thing about Jesus. Write it down.

Sixth Day. Find out from Topic 5 and verses 28-32 what Peter wanted to do, and what happened when he did it.

Seventh Day. After you have read Topic 6, answer this: What does trust in Christ do for us?

Scripture Lesson

Matt. 14:22-23

(Biblical text quoted here. Account of Jesus walking on the Sea.)

Some Explanations

Ver. 23. *To Pray:* the desire of the people to make him king was a renewal of the third temptation. (Matt. 4:8-10.) Jesus met the temptation with prayer.

Ver. 25. *Fourth watch:* from 3 to 6 a. m.

Ver. 33. *Worshiped:* knelt before him. *Son of God:* another way of saying "Messiah."

Important Topics

1. Something New about Jesus. Peter and John found that there was something new to learn about Jesus every day. They

were thrilled when John the Baptist declared that Jesus was the Messiah. They were greatly impressed when he healed the demoniac, and both impressed and grateful when he healed Simon's wife's mother. But other and greater things were ahead of them.

Some friends of John the Baptist brought the sad news that John had been beheaded by Herod Antipas. Jesus and the disciples went off to a quiet place to be alone. Although they rowed clear across the Sea of Galilee, a great crowd followed them. It was toward evening when Jesus finished talking to the multitude. Then, because they were so far from home, Jesus took five loaves and two fishes, and fed them.

Similar treatment of four topics omitted here:

2. A selfish ambition disappointed (that is, to have a king who would feed the people free).
3. Sent into a hard place. (On the windy sea.)
4. Jesus to the rescue.
5. Saving Mr. Littlefaith. (Peter walking on the water.)

6. *A New Trust.* The disciples did not yet understand why Jesus had not seized the chance to become king. Probably in talking the matter over among themselves they thought that Jesus had made a mistake. But they had learned two things that night that Christians ever since have found true. They learned, first, that Jesus never forgets and never forsakes his disciples. He may and does send them into hard places, but he always goes with them. They learned, also, that he would protect them wherever he sent them. This would not mean they would never have any trouble or difficulty; it would not mean escape from danger and finally death. But it would mean that so long as he had work for them to do on the earth their lives were absolutely safe. In after days they learned the further fact that when they had finished his work on earth he would take them home to heaven.

Daily Bible Reading

M.	Matt. 14:22-33.	T.	Luke 7:18-23.
T.	Mark 5:22-34.	F.	Matt. 11:25-30.
W.	Mark 5:35-43.	S.	Matt. 14:13-21.
		S.	Ps. 40:1-9.

(All the above is the same in both pupils' and teachers' books.)

PEDAGOGICAL ORGANIZATION OF LESSONS

(Additional in teacher's book)

Teaching the Lesson

Assignment for Next Lesson: Have certain members of the class find out what the physical qualifications of the soldier were at his entrance into the service. (Be sure to take a few minutes at the end of this lesson to pronounce the difficult proper names in Lesson V.)

Heart of This Lesson: We can always trust Jesus to take care of us so long as we obey him.

Aim: To show that Jesus may and often does send his followers into hard places, but that he never deserts them.

Problems: Into what sort of places does Christ send us? Do Christians have to stand alone?

Notebook Work: Find a picture of some sort that will illustrate the text "I will trust and not be afraid." Paste the picture in your notebook and print the verse very neatly.

Bethsaida. Two Bethsaidas stood at the northern end of the Sea of Galilee. Bethsaida Julias was located on the northeastern shore. It was named Julias, after the daughter of Julius Cæsar. Not far from here is a grassy plain where the feeding of the five thousand took place. Bethsaida of Galilee, the early home of Andrew and Philip, was on the northwestern shore of the Sea of Galilee, not far from Capernaum, the later home of Andrew and Peter. "The shallow water round the little bay literally swarms with fish, attracted thither by the warm water from the springs."

Storms on the Sea of Galilee. The Sea of Galilee is surrounded by high hills. On a warm day the air near the surface of the lake becomes very warm. The heated air rises and the cold air from the hills rushes down to take its place. This is the cause of the frequent wind-storms.

Suggested Teaching Outline

(Make your own plan. This is only suggestive.)

The Black Prince. Every British boy and girl has heard of the Black Prince. He was the son of Edward III, King of England, and his real title was the Prince of Wales. His bravery was so great that he was honored by the whole nation. Partly because his armor was black, and partly because he swooped down upon his enemies like a heavy black thunder-cloud, he was known as the Black Prince.

He had been ordered on one occasion by his father to take a certain very difficult position. His troops were about evenly

matched with the enemy, and he felt he was going to fail. Three times he sent to his father for reënforcements. The third time the king sent back this message: "Do not think that I am so poor a general as not to know when reënforcements are actually needed; nor that I am so unkind a father as to be unwilling to send them when they are really required." Knowing then that his father was watching the battle, he made a supreme effort and captured the position.

The disciples had to learn among many other things that Jesus was not so poor a general as not to know when they needed help, nor so careless a friend as not to give them help when needed. This was one of the new things that we see them learning in this lesson.

Disappointment. Topic 1 and the first half of Topic 2 tell us what the people were thinking about Jesus. Why did Jesus decline to become king? (Topic 2b.) How did the disciples feel about it?

Where had the feeding of the five thousand taken place? (See note on Bethsaida.) Where is the other Bethsaida? This is where Jesus sent the disciples when they were about to join the attempt to force him to become king. (Read ver. 22, 23.) Why did Jesus stay to pray? (See Explanations.)

Danger. While Jesus was praying, what was happening to the disciples? (Ver. 24; Topic 3a. Note on storms on the Sea of Galilee.) Who had sent the disciples into this hard place? Does Jesus ever send people into hard places today? (Missionaries: Christian men and women in public office; young people among others who do wrong things.) Does Jesus leave his friends to battle alone? What does he do? What did he do this time? (Ver. 25-27; Topic 4.)

Doubt. When Peter saw that it was the Lord, what did he say? What did Jesus answer? Did Peter make a success of walking on the water? (Have one tell the story at this point. Topic 5.) What did Jesus say was the matter with Peter? Was Peter really in danger from obeying Christ? Is anyone?

Deliverance. When they reached the boat what happened? How did the men in the boat feel when they saw all that had taken place? (Ver. 3b.) Did they understand why Jesus had refused the crown? What two things did they learn about him? What third thing did they learn later? What was the message of Edward III to the Black Prince? What would Jesus' message to us be?

The Last Impression

Near the close of a great meeting the leader said: "In the twelfth chapter of Isaiah is a great verse, 'I will trust and not

be afraid.' I want all of you who will say that from your hearts to stand up and say it." It was a great sight. All over the large church people arose and said it, many at a time. Some were old, some were middle-aged, some were young. But all gladly said the words, "I will trust and not be afraid."

These are the words we can say wherever we go, wherever we find ourselves, for Christ will always be near us to protect and deliver us. And when life is done, he will bring us safely to his heavenly home.

PLAN II

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	50	45	8.4
2	37	33	5.1
3	30	27	13.2
4	36	33	13
5	4	9	10
6	23	26	8.3
7	19	20	11.9
8	23	21	.9
Total value	222	214	

THE MESSIAHSHIP OF JESUS

Teacher's Aim.—To clear up the question as to why Jesus, in the early stages of his ministry, requested men not to make known that he was the messiah.

Pedagogical Note.—The following is a "problem solving" lesson. There are in such lessons three chief steps: (1) The definition and motivation of the problem. (2) The assembling of hypotheses. (3) The evaluation of these hypotheses. So far as possible the hypotheses should be proposed and evaluated by the pupils, but it is the teacher's part to help them, by analysis and developmental questioning, to find all the more plausible hypotheses and to evaluate them justly; the teacher may even suggest hypotheses himself, or trace out reasons for the rejection or acceptance of others, especially if time is short. It is also extremely important that the teacher hold the discussion to the point and keep in moving onward systematically, since this form

of class work is subject to more than the usual amount of danger of wandering.

References. (1) On the problem method.—Parker, *Methods of Teaching in High Schools,* pp. 169-205; Judd, *Psychology of High School Subject,* pp. 324-39; Peters, *Human Conduct,* chapter VI. (2) On the content of the lesson: Schurer, *The Jewish People in the Time of Jesus;* Mathews, *A History of New Testament Times in Palestine;* Edersheim, *Jewish Social Life;* Seidel, *In the Time of Jesus;* Riggs, *History of the Jewish People During the Maccabean and Roman Periods.*

The Lesson

Last week, when we were studying about Jesus healing on the Sabbath day, we encountered the very strange injunction of his, given to all whom he healed, that they should not make him known to any one. We held that matter over for discussion to-day. It certainly does seem strange that Jesus should have made such a request as that. His aim was to evangelize. He told his disciples that the harvest was plentiful but the laborers few. Yet here he was charging those who should have had most to say for him, that they should not tell others of their experience. Have you reached any conclusions about why Jesus should have made such request? (No satisfactory response.)

Perhaps we can find the reason better if we first look up all the occasions we can find on which Jesus made a similar request. Do any of you know of other occasions aside from the one we met last week? (Have pupils look these up either from references to which they can furnish the clue, or from references given by the teacher: Matt. 12:16; Matt. 16:20; Mark 3:12; Mark 5:43; Luke 9:18; etc. Have the circumstances in each of these carefully noted.

Now do any possible reasons occur to you for the strange request? (Pupils propose some hypotheses, as: Perhaps Jesus did not really mean what he said but made the statement out of modesty, or with the thought that in this way more would actually be said for him than otherwise; perhaps he did not want publicity on account of sensitiveness; perhaps he felt it would be better for such announcement to come from himself rather than from others, who might not represent his messiahship in exactly the right light; perhaps he felt that, if the announcement were held back until he had a great popular following, it would come with better effect than if made too early; perhaps he did not think political conditions were yet ripe for the announcement but would be later. Teacher writes these hypotheses on the board for future

discussion. Attempts to elicit others by developmental questioning.) Did the Jewish leaders feel kindly toward Jesus at this time? How do you think talk about his being the expected messiah would have affected their attitude? Does that probability not suggest another possible reason for his strange charge? (He feared the announcement would intensify the hostility toward him. That added to the list.)

If the announcement had been made early, would the messiahship for which Jesus stood have been rightly understood? He stood for a spiritual, not a temporal, kingship. Might he not have considered it best to take time to building up a background of moral and spiritual teaching before allowing himself to be presented as the messiah? So let us add that as a possibility. Is there any possibility, do you think, that Jesus himself may not have been entirely sure of himself and that he wished to restrain announcement until he felt absolutely certain of his messiahship? At least that has been suggested and we might add it as a possibility.

Well, here we have eight possible explanations:

1. Jesus made the request merely as a matter of tact and not really meaning it.
2. His sensitiveness made him shrink from publicity.
3. He considered it better that he himself make the announcement rather than let it be made by those who might misstate it.
4. Believed it better to withhold the announcement until he had a compelling popular following.
5. Did not believe political conditions were favorable at the time.
6. Feared the announcement would intensify the hostility to him and interfere with his success.
7. Wanted time to build up a background of moral and spiritual ideas so that his messiahship would not be misunderstood when announced.
8. Was himself not sure of his position and wished to avoid being committed to a supremely important stand until he was absolutely sure.

Now let us take these up and consider them. George, what was your reason for holding that Jesus was making his request only as a matter of tact, not wishing it to be observed (George argues that it would have been good diplomacy, deception and exaggeration were common in those days and taken as a matter of course, and that the people thus charged actually did go out and tell). But does it seem to you to be consistent with the character of Jesus that he should tell what would amount to at least a white lie? Do you have any other incident in his life that would at all

tally with that? There is one incident, it is true, that looks like this which you might look up—John 7:8-10. Or do you think Jesus, in this case, really changed his mind about going to the feast after his brothers had gone? George told us it was the custom in the Orient for men to exaggerate or to tell untruths by way of courtesy or modesty. Can you defend that statement, George? (Takes down from the library, and quotes from, books showing bargaining in business deals and other customs of the type claimed. The plausibility of George's hypothesis is debated out at length until conclusion has been reached on it.)

Let us try out the second supposition of Warren's that Jesus was sensitive about publicity. (Similarly debated out. Also each of the others in turn, the teacher acting as presiding officer, holding the discussion to the point, and guiding the pupils by developmental questioning in evaluating their hypotheses, or, especially when time is short or the point unimportant, contributing by direct suggestion. Thus the number of plausible hypotheses is narrowed down to one, or to several complementary ones, which the class accepts as the true explanation.)

Now we have threshed this through pretty thoroughly. Nobody knows the real reason, since Jesus never mentioned it himself, and we are just as much entitled to our conclusions as anyone else to his but I think you will be interested in comparing your conclusions with at least one school of critics. If you wish to do this examine the theory regarding it in Buchs "The Story of Jesus," Chapters V and VI.

PLAN 12

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	45	40	14
2	29	27	7.8
3	30	31	15
4	46	43	19.3
5	30	26	13
6	16	17	9.9
7	23	20	13.3
8	31	23	9.9
Total value	250	227	

REPENTANCE*

(Teacher's Book)

David, The King Who Triumphed Over Himself.

Biblical Material: 2 Samuel 11:1-26; 12:1-25; Psalm 51; I John 1:5-9; Hosea 14:4-9; Jude 24, 25.

Lesson Aim

To show that sin cannot be concealed and that true repentance brings happiness.

Explanatory Notes

The Story in Brief

David, attracted to Bathsheba, the wife of Uriah, seeks to conceal his sinful relations. Failing in other ways, he sends word to Joab to place Uriah where he will surely die in battle. Upon the death of her husband, Bathsheba becomes the wife of the king. The secret of the sin is known to the Prophet Nathan, who, in a tale, first arouses the king's sense of justice, then throws the guilt straight upon David. David confesses his sin and repents, the words of his repentance being kept for us in the fifty-first psalm.

The Sin of David

The emphasis has been thrown upon the treachery and tyranny, or bullying, of David. Also upon the fact that sin cannot be concealed. To use Eckhart's phrase in a sense not wholly his, "The eye with which I see God is the same eye with which God sees me. My eye and God's eye are one." Emphasis should also be laid on the social nature of all sin. No sin is after all just my sin alone.

Repentance

The lesson affords no place for theological abstractions, yet we need to force home concretely, through the story of David, what repentance really is and what its results are. David's response to Nathan's story was that the rich man should restore fourfold. David could not restore. He could not undo the mischief he had wrought. But where righting the wrong is possible, that should be held as the first step in true repentance. And David asked for a clean heart and a right spirit; he wanted the wrong desires cleansed from his life.

(Similar treatment of

* From *Leaders of Israel.* Copyrighted by The Graded Press. Used by permission.

Rabbah of the Children of Ammon
Uriah, the Hittite
The Consequences of David's Sin)

The Lesson in Class

The Approach.—Picture Michael Angelo making use of the rejected block of marble from which he cut his David. (See Library Selections.)

I. *David's Disloyalty.*—Locate Rabbah-Ammon and tell briefly why the Hebrews were fighting at this point. (See Explanatory Notes, Rabbah of the Children of Ammon.) Recall that David always had some specially good fighting men, such as Joab and the three who fetched him water from the well at Bethlehem. Picture Uriah as one of these. He refused to lead a life of ease when his fighting comrades were in arms.

Picture the pride with which he returned with a secret message from his king to his commander. Describe the attack. The forces went up to the wall of the city. Note the danger from stones thrown from the wall, and from arrows. What position was he assigned in this charge? Why should he consider that a special honor?

What was the result of that charge? Why would the repulse with great loss of life enrage the king? What was the message that was to appease the king's wrath? What was the secret that lay behind this tragedy? David, secretly, had one of his most loyal and trustworthy soldiers killed in order to get his wife.

David, the chivalrous man of honor, became a bully. What is a bully? Why do you despise him? What made possible this conduct so different from David's usual life? He wanted what did not belong to him and to get that he lost control of himself.

II. *David Repents.*—Had David concealed his sin? Who knew besides Joab and Nathan? God. Can sin forever be concealed? Why not? Picture Nathan before the king, a tall figure in prophet's apparel. Let one of the class tell the prophet's story. Suppose you had been in David's place, how would the story have appealed to you? Let the class have full time to understand and appreciate the moral significance of the tale. Be sure your sin will find you out." Make the class feel the inevitable truth of these words.

(Page of similar matter omitted.)

The test of a man's worth is not his achievement, nor is his innocence. What is the difference between innocence and virtue? Innocence is untried strength. It is the characteristic of childhood. Virtue is tested strength. It is the characteristic of a victor. Which did David have? None of us has innocence; all of

us may have virtue. A moral failure is not fatal unless we assent to it. "A man's destiny is not determined by the number of times he falls but by the number of times he picks himself up."

III. *The Results of Sin.*—David was forgiven his sin. Did that end the consequences of his act? (See Pupil's Textbook, Repentance, also Explanatory Notes, The Consequences of David's Sin.) Do not dwell too long on Absalom, but show that David's act had unhappy consequences that he did not foresee nor could he control. Why does no one "go to the devil" alone? (See Pupil's Textbook.) What right have we to do a thing that will hurt others who are not responsible for our acts? Are there sins that are exclusively personal? Why, or why not?

IV. *Conclusion.*—Refer again to the block of marble and the work of Michael Angelo. God will do with our lives just what the sculptor did with that block, if we will let him. There is no room for despair if we truly repent. But be sure that you repent and not merely indulge in remorse. What ' the difference? Repentance means—About face! March!

Prayer

Our Father, when we think of the evil our sins may bring to others as well as to ourselves, we would ask thy strength that we may not sin. But if, in the unguarded moment, we forget and sin, may we be brave enough to ask thy forgiveness, for Jesus' sake. Amen.

Library Selections

The Man After God's Own Heart

Who is called the man after God's own heart? David, the Hebrew king, had fallen into sins enough—blackest crimes; there was not want of sin. And therefore the unbelievers sneer, and ask, "Is this your man according to God's heart?" The sneer I must say, seems to me but a shallow one. What are faults, what are the outward details of a life, if the inner secret of it, the remorse, temptations, the often baffled, never ended struggle of it be forgotten? . . . David's life and history as written for us in those psalms of his, I consider to be the truest emblem ever given us of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul toward what is good and best. Struggle often baffled—sore baffled—driven as into entire wreck; yet a struggle never ended, ever with tears, repentance, true unconquerable purpose, begun anew.—Carlyle, "Heroes and Hero-Worship." (p. 72.)

(Similar quotations from Newell Dwight Hillis on "Innocence and Character."
Encyclopædia Britannica, Article "Michael Angelo.")

Repentance

"Happy is he whose transgression is forgiven,
Whose sin is covered."—Psalm 32:1.
"Go forth to life, O child of earth,
Be mindful of thy heavenly birth,
Thou art not here for ease or sin,
But manhood's noble crown to win."
—Samuel Longfellow.

DAILY BIBLE READINGS

(*Pupil's Book*)

(Place X in Parentheses each day after doing the reading.)
( ) 1. 2 Samuel 11:14-26.—Disloyalty.
( ) 2. 2 Samuel 12:1-10.—Justice.
( ) 3. 2 Samuel 12:13-15.—Repentance.
( ) 4. Psalm 51:1-10.—Penitence.
( ) 5. I John 1:5-9.—Pardon.
( ) 6. Hosea 14:4-9.—Restoration.
( ) 7. Jude 1:24, 25.—Strength.

A Statue from Rejected Marble

Many years ago a young sculptor began to carve a statue from a beautiful piece of Carrara marble. After hacking and cutting away for some time he was dissatisfied with his work and threw the marble away, spoiled, as it seemed. Forty years later Michael Angelo went down the street and saw the rejected bit of marble lying upon a pile of stones. He took the marble to his studio and out of it carved his wonderful statue of David.

Disloyalty

This incident has a counterpart in the life of David. He sadly marred his own life. The Israelites were at war with their enemies, the Ammonites, and had laid siege to the city of Rabbah. The Ammonites made a sortie out into the open fields before the city walls against the besiegers.

(Page omitted to save space. Retells story. Adds as closing sentence, "No one can be either good or bad alone.")

"No Man Liveth to Himself Alone"

"If I choose to go to the devil, it's my own business! My life is my own," a young man once declared to an older friend.

CUT OF MICHAEL ANGELO'S DAVID

"Let me tell you of a young fellow I knew," replied his friend. "His father was a hard-working shoemaker who wanted the boy to have the advantages that had been denied to him. Both his father and mother denied themselves every luxury and sacrificed themselves to send the boy to college. The money so painfully saved the boy spent in barrooms and other evil places. He neglected his work and gave himself over to reckless living. What do you think of such a fellow?"

The young man scornfully replied, "There is only one thing to say: he was a hopeless cur!"

Then the older man turned on the younger man. "But wherein, essentially, does he differ from you?" he said. "I see your life enriched with many blesisngs. Where did they come from? They came from the unselfish toilers of the past! They came from those who have fought the battles of truth and civilization, and have given themselves to the work of making this a better world. They came from the devotion of your own father and mother who want more than anything else that you should become a useful and righteous man. All you are and all you have you owe to others who have worked for you. You pronounced judgment on the working man's son. What have you to say for yourself?"

"Only this," the young man said in shame, "I see now that my life is not my own."

Restoration

David was called a man after God's own heart. It was a true estimate, not because he was perfect, for his life was incomplete and his knowledge was partial, but because he struggled upward. He lived above the standards of his own day. He tried to be true to the light which God had given him.

What the great artist did with the marred stone God did with the marred life of David. He will do the same for us if we will let him. He is always ready to give another chance. The past cannot be blotted out, but it can be overcome. Character is measured not by innocence of the struggle against sin.

Study Questions

Based on the Daily Bible Readings and the Lesson Story.

1. How did David abuse his power? Do you know any one who is showing the bullying spirit? How?

2. When David was a fugitive among the caves he was in many ways a stronger man than he was in his fine palace. What was the reason?

3. Can you think of any sin that harms oneself but does not harm anyone else?

4. If any one covers up his wrong doing, whom does he harm?
5. What is the difference between repentance and remorse?
6. What is the difference between being sorry for sin and sorry because of the consequences of sin?
7. What is the condition of forgiveness? (Proverbs 28:13.)
8. If a sin is forgiven, are its consequences cancelled?
9. Read the memory verse. Why is it true?
10. Are people ever really happy unless they are good? Why or why not?
11. "A man's destiny is not determined by the number of times he falls down, but by the number of times he picks himself up." Is this true? Why or why not?

Notebook Work

Continue your notebook on the life of David. Write a chapter, "David's Victory over Himself."

PLAN 13

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	46	40	14.3
2	31	29	11.3
3	45	38	16.9
4	42	39	19.2
5	29	23	15.2
6	16	11.5	9.7
7	23	19	16.2
8	25	25	9.3
Total value	257	224	

PLANNING FOR A DISCUSSION OF WHAT WE SHOULD DO REGARDING THE LEAGUE OF NATIONS

Note to the Teacher.—It is, of course, impossible to plan a project lesson in advance in the same way in which other lessons are planned—that is, questions, assignments, etc., made out in detail. For the teacher does not have control of this sort of lesson as he does of the conventional type. He deliberately turns over ostensible control to the pupils. However, by reason of his inherent superiority, the teacher, in spite of appearances, retains

the real control, since he is able to direct the course of the lesson by suggestion and thus keep it headed in the direction that appears most worthwhile. To make a success of this type of teaching the teacher should have a very definite idea of the goal to be worked for (which goal has been selected by the pupils with his help) and he should have at his fingers' ends the material necessary to insure that the discussion will make maximum headway.

It is impossible for any teacher to have reproduced successfully a project formerly conducted by others and written up in a text book. This can only help him by way of analogy in formulating and conducting projects that grow naturally (but not without the teacher's covert connivance) out of the interests of his class. For this same reason it is not possible to furnish library references and supplementary information in textbooks for the teacher, since these are dependent upon the local situation. But a small working library is necessary and the teacher must be reasonably familiar with it. The following is given as a suggestive project.

Preliminary Exercises

Conducted jointly with pupils from other classes of approximately the same age. These exercises are planned and carried out by a committee of the pupils with the advice and consent of the teacher, but the pupil committee takes the initiative in the planning. A different committee has charge each Sunday and the school votes, at the end of each month, which committee carried out during the month the most interesting and worthwhile program. On this occasion the program includes the following:

1. Rubenstein's *Melody in F*
   (Played on the piano as a signal to come to order.)
2. Scripture Reading.....Chairman of the Committee.
   (The Call to Macedonia, Acts 16:6-12.)
3. Prayer.....A Member of the Committee.
   (Followed by Lord's Prayer in which all join.)
4. Story and Criticism of the Hymn, "Lead, Kindly Light,"
   A Member of the Committee.
5. Instrumental Quartet. *Lead Kindly Light*.....Cornet
   Trombone, 1st Violin, 2nd Violin.
   (Audience joining in last stanza.)
6. March—*The Son of God Goes Forth to War*.....Piano
   Trombone.

(Pupils march to classrooms.)

The Lesson

The Chairman (a pupil).—Last week we brought up the question of what the United States should do about the League of

Nations and agreed to discuss to-day whether we should take it up for study. I hope you have all thought about this matter during the week and are ready to say what you think of our taking it up for study.

Samuel.—Mr. Chairman, I talked about this matter with father and he said nobody, not even the ablest men in the country, knows anything worthwhile about the League of Nations and that it would be perfectly foolish for us high school boys to try to discuss it.

John.—Mr. Chairman, I guess when even the senators think different things about this, it would not be much use for us to talk about it.

Charles.—But, Mr. Chairman, I'd like to know something about it. Everybody's talking about the League of Nations now and I think even high school boys should know what it is. At any rate I should like to know. I think we ought to take it up.

George.—Mr. Chairman, some time ago I read a book called "What Would Jesus Do?" It was about a man who always decided what he thought he ought to do by asking what Jesus would do. And I was thinking during the week that the best way to get at this matter of the League of Nations would be that same way. That is, we should discuss what Jesus would do about it if he were here.

The Chairman.—That seems to me a very good suggestion, if we could make it work. What do you think?

James.—I think that would be all right.

Joseph.—But how are you going to know that, Mr. Chairman?

James.—Know what?

Joseph.—Why, know what Jesus would do. I don't remember that when we studied the life of Jesus we found him saying much about politics.

Rudolph.—Mr. Chairman, I remember hearing a sermon once in which the minister said Jesus could not be got to take any interest in politics, and when he was asked whether the Jews should pay tax to the Romans he turned the question right over into a religious one and refused to discuss politics.

George.—But in Sheldon's book the hero was always able to make out how Jesus would act. It seems we ought to be able to do so here also.

Joseph.—Ought to, yes. But if Jesus didn't talk politics, how could you, I'd like to know? I guess George has gone daffy over what he read in a book.

George.—Now don't get smarty, Joe. I'd like to know anyway what's the use of studying if we can't use what we learn to help us judge about politics and other present day matters.

The Chairman (rapping).—Please remember to address the chairman each time you talk. We can't make any headway if you scrap back and forth at each other. Mr. Frick, what do you think about this—that is, about George's suggestion?

Mr. Frick (the teacher).—Mr. Chairman, I suspect that what Rudolph said is true. But might it not be that the attitude of Jesus toward politics was due to special conditions in Palestine and that if Jesus were here to-day, he would take a somewhat different position? Don't you think it might help you to take up for study that question of whether the passive attitude of Jesus toward politics was due to some special political conditions of his time or to some peculiarities about his particular mission?

The Chairman.—It seems to me it would. What do the rest of you think about it?

John.—Mr. Chairman. But where could we find out about that? Are there any books that tell about it? (Looking at Mr. Frick.)

Mr. Frick.—Mr. Chairman, there are books but I can't give you the exact reference right off. We have books in our library that discuss it. It would be well for some of you to undertake to look it up.

The Chairman.—Let's have a committee to look that up for us. Have any of you any suggestions as to what sort of books we might find it in?

George.—There is a book by Peabody on *Jesus Christ and the Social Question.* Something might be found in it.

John.—Also in Gilbert's *Life of Jesus,* and the other lives of Jesus.

Rudolph.—How about Mathews' *The Social Teachings of Jesus* and Kent's *Social Significance of the Teachings of Jesus?*

The Chairman.—I think we would better appoint a committee to look this up for next time and report on it. I shall ask Samuel, Charles and George to do that.

Rudolph.—Mr. Chairman, I should like to hear George report instead on the book he spoke about several times a while ago—Sheldon's *What Would Jesus Do?*

The Chairman.—That's right. We'll have George report on that, and I shall appoint Rudolph on the committee instead of George.

John.—Mr. Chairman, that reminds me that I read a very interesting book last week. It was Mark Twain's *Huckleberry Finn.* It's a corker.

Samuel.—Aw, Mark Twain's stuff isn't any good. I read *Tom Sawyer* and it didn't have any story to it.

Rudolph.—But Mark Twain is considered a very great writer, just the same.

Mr. Frick.—Mr. Chairman, may I raise the question as to whether what the boys are now saying pertains to the point we have under discussion to-day?

The Chairman.—The boys are off the question. Our question is how we shall go about our discussion of the League of Nations.

John.—Mr. Chairman, George's report seems to me to be off the question, too. It doesn't get at the problem of the League of Nations at all.

Samuel.—The same is true of the committee's report. They'll have to make it short or we won't get at the real problem at all.

Mr. Frick.—Mr. Chairman, may I make a proposal here? I think you are going to find this a much larger question than you thought. You will be able to go through it all right, but it will take time. When the committee appointed to look up the political, and other special, conditions of the time of Jesus, begins its work it will find, I think, a great deal of material. It will take these boys a good deal of time to report and a very large amount of time to read. Would it not be well to make up your minds to stay with this question of the League of Nations for several weeks and discuss each step pretty fully?

If you allow me to make a suggestion, I should propose that the work assigned to Samuel's committee occupy nearly the whole of the next period. Let the committee not do all the reading and reporting themselves but work up a bibliography on the subject and assign a number of special reports to other members of the class. Then take the rest of the time of the period to planning the discussion of the whole question of the future. There are a number of aspects that will come out, and a number of bibliographies will need to be worked up and references assigned. So I suggest that you have a second committee, which you might call the steering committee, to plan the steps in which you will take up the whole question of what Jesus would do about the League of Nations, and have this committee report at the last part of next period.

George.—That is fine, Mr. Chairman, and I move we adopt Mr. Frick's suggestion.

Charles.—I second the motion.

(Motion adopted after some discussion. Chairman appoints steering committee.)

The Chairman.—Our time is about up for to-day. Remember our plans for next Sunday. George is to give us a report on Sheldon's book, "What Would Jesus Do?" Samuel, Charles and Rudolph are to work up a bibliography on political and other condi-

tions of the times of Jesus which might explain his indifference to politics; and John, Joseph and I are to act as a steering, or program, committee, and suggest plans for our further discussion of the League of Nations.

The meeting is now turned over to Mr. Frick, the teacher, who expresses optimism about the success of the discussion as planned, and explains where he can be reached if his assistance is desired on any matter.

Class dismissed.

PLAN 14

VALUES

Viewpoint	*Median*	*Average*	*P.E.*
1	45	43	11.2
2	33	33	5.7
3	45	42	6.8
4	33	43	14.6
5	32	27	11.7
6	22	21	7.4
7	29	21	15
8	36	31	5.3
Total value	275	261	

THE RAISING OF LAZARUS AND ITS EFFECT ON THE JEWS

(*Teacher's Book*)

Extra Teaching Material

The teacher should look up very carefully the references made at several places throughout the pupils' book. He should also look up, in the books given in the general bibliography (page 13), the sections having to do with this incident and the customs of this period.

Teacher's Aim

To emphasize the courage and the loving kindness of Jesus through a study of his aid, under very trying conditions, to a noble family in distress.

I. The situation.

1. Results of Jesus' ministry to date.

How long had Jesus been engaged in his ministry up to this time? Had he been able to carry with him all of his countrymen? What division of sentiment was there? Why, does it seem to you, was the opposition to Jesus, among those who did not accept him, so intense?

2. Division of sentiment.

3. Reason for the opposition. —Report.

Herbert has looked this up for us and will give a report on it now.

4. Jesus barred from Jerusalem.

Under these conditions would it have been wise for Jesus to attempt to teach near Jerusalem? Did he at that time attempt to do so? Where did he do his work during that period?

Pupils' Aim.—But at length there arose a crisis that put Jesus into a very trying dilemma. He must either return to Jerusalem, dangerous as that would be, or abandon very dear, and very worthy, friends in need.

We Have To-day to See How Jesus Acted in this Trying Dilemma.

II. News of the death of Lazarus.

1. The resultant dilemma.

The dilemma to which I referred was brought about by a bit of news that came to Jesus. What was that news? In just what respect did it put Jesus in dilemma?

2. The delay and its explanation.

a. Not to perform miracle.

Why do you think Jesus waited two days before starting for Bethany? (Probable reply, "to get opportunity to perform a miracle.")

But was Jesus in the habit of seeking opportunities to perform miracles merely to show his power? Examine the biblical text here again and see whether it really either says or implies that he delayed for the purpose of having a miracle to perform.

b. But not sorry for opportunity to do so.

Is this not really a secondary consequence, for which, however, he is not sorry?

c. Was doubtless seeking light through prayer.

Open your testaments and see what Jesus says to his disciples about walking in the light. What do you think prompts him to say that? Is it not that he has been seeking to assure himself of what is the right thing to do and feels now sure of himself? Did you notice Burgess' comment on that at the middle of page 200?

III. The decision to go to Bethany.
1. The choice.
2. Danger involved in making it.
3. *Assignment.* — The renewed opposition aroused among the Jews and the retreat to Ephraim.
4. Heroic decision of the disciples to accompany Jesus. Verses 8 and 16.

How did Jesus dispose of this dilemma in which he was put—that is, which of the two difficult things did he choose? Do you approve the choice? How much courage was required to make it? What risk was involved in the decision?

Does any one know whether it actually did prove dangerous to the Master? Maybe after all the miracle can swing the Jews to him? Do you think so? Our next lesson tells us the outcome.

Did the disciples appreciate the danger involved in Jesus' decision? How do you know? What do you think of their conduct in the situation? How do you think it must have affected Jesus?

IV. The approach to Bethany.
1. The family in mourning.

When Jesus and his disciples arrived at Bethany, in what condition did he find the family? Might he have expected to find strangers at the house?

2. Mourning customs of Palestine — report.

Alexander has agreed to give us a report on the mourning customs of Palestine in those days. We shall be glad to hear that now.

3. The exceptional genuineness of the Bethany family.

So it was the custom to have a very noisy period of mourning for the dead, whether there was any real sorrow or not. Does the mourning in this case strike you as being of an artificial type? What makes you think so? Do you think the sincerity and genuineness of this family had anything to do with Jesus' great friendship with its members?

4. The sisters meet Jesus.	
a. Martha first, Mary later.	Which of the sisters went first to meet Jesus? Do you remember something we learned before about how these two sisters acted when Jesus visited in their home? When you recall that, does it, or does it not, surprise you that Martha hastened out to meet Jesus while Mary remained in the house?
b. Their confidence in Jesus' power to heal.	With what remark did each of the sisters greet the Master? Does that imply reproof for indifference?
c. Faith in the resurrection.	Why do you think they were so ready to assent to the idea that Lazarus would rise again? Do you think Jesus had ever spoken to them before about the resurrection?
d. Incredulity about coming back to life v. 39.	Does either of them express conviction that Lazarus may be brought back to life here? But are they fully convinced?

(Considerable section of lesson plan omitted here to save space. Stresses personal characteristics of Jesus rather than theological aspects of the situation.)

IX. Summary.	
1. Jesus had withdrawn from Jerusalem on account of the intense opposition of the Jewish leaders.	Now let us sum up the lesson so far. I shall write on the blackboard a brief summary of our conclusions, which you will do well, I think, to copy in your notebooks.
2. News of the death of Lazarus put him into the necessity of choosing between safety and the loyal response to the needs of loved ones.	

3. He delayed two days in prayer, seeking the light, but heroically chose the latter. (So on through the whole story.)

X. The raising of Lazarus in literature. —Reports.
   1. Browning, *An Epistle of Karshish, the Arab Physician.*
   2. Tennyson, *In Memoriam,* stanzas XXXI-XXXII.
   3. Edwin Arnold, selections from last chapter of *The Light of the World.*

Some of the boys are ready to bring us quotations from great literature referring to the raising of Lazarus.

Henry, I believe, you have for us a quotation from Browning.

Ebert is going to read for us lines from Tennyson's "In Memoriam."

Ben, will you read us now your selections from Edwin Arnold.

XI. *The Assignment.*

I said a while ago that next time we would learn what resulted from the visit of Jesus to the neighborhood of Jerusalem. You will find in the biblical text and in the comments an account of the debate over the matter that occurred in the Sanhedrin. This debate shows that there were really two sides to the opposition to Jesus. As Herbert's report to-day indicated, the rulers had good reason to be afraid of the political effect of a messianic movement. Next time we want to debate out whether or not they were justified in this attitude. I think this will take most of our time, so we won't have any supplementary reports. But as a basis for our discussion, please read carefully both the biblical account and the comments in our text book, and think about this question of whether or not

there is anything to say in defense of the Jewish leaders. You will find the biblical references given in the textbook in the next section as usual.

(*Pupil's Book*)

THE RAISING OF LAZARUS AND ITS EFFECT ON THE JEWS

226 (par. 105). *The Raising of Lazarus.* John 11:1-46.
227 (par. 106). *The Withdrawal to Ephraim.* John 11:47-54.

226 (par. 105). The Raising of Lazarus.—John 11:1-46.—The narrative of the raising of Lazarus falls into four parts: (a) the message to Jesus and the conversation of Jesus with his disciples, vss. 17-37; (b) the conversation between Jesus and the two sisters, vss. 17-37; (c) Lazarus called forth from the tomb, vss. 38-44; (d) the effect on the Jews, vss. 45, 46.

Vs. 1, "Bethany": a village on the eastern slope of the Mount of Olives, now known as El Azariyeh, and as vs. 18 says, fifteen furlongs, a little less than two miles, from Jerusalem. See more fully in paragraph 248; also Underwood, Stereograph No. 27. Vs. 2 refers to the event of John 12:1-3. Verse 6, "he abode at that time two days": perhaps praperfully considering whether he ought at this time to risk his life by going so near Jerusalem. See John 10:31; 11:18. The most noteworthy element of this part of the narrative is Jesus' expression of confidence that he could be in no real danger while he was in the path of duty (vss. 8-10).

(Comments on other verses through an additional page.)

Strong son of God, immortal Love,
  Whom we, that have not seen thy face,
  By faith, and faith alone, embrace
Believing where we cannot prove;

Thine are these orbs of light and shade;
  Thou madest life in man and brute;
  Thou madest death; and lo, thy foot
Is on the skull which thou hast made.

Thou wilt not leave us in the dust:
  Thou madest man, he knows not why;
  He thinks he was not made to die;
And thou hast made him: thou art just.
  —Tennyson, *In Memoriam.*

228. Questions and Suggestions for Study.—(1) Where is Bethany? (2) What other place of the same name is mentioned in this gospel? (3) * What previous mention has there been of the family at Bethany? (4) Where are they mentioned later? (5) What reasons were there for and what against Jesus' going to Bethany? (6) Relate the conversation of Jesus with his disciples when they heard the news that Lazarus was sick. (7) How was Thomas willing to show his loyalty? (8) Which comes first, personal attachment to a leader or understanding of the truth he stands for? Why? (9) * State the important principle which Jesus expressed concerning duty and danger. (10) Suggest modern applications of this principle. (11) Relate the conversation between Jesus and the two sisters. (12) In what respect are the words of the two sisters the same? (13) * What great truth was Jesus endeavoring to impress upon their minds? (14) Commit to memory vss. 25 and 26. (15) On what can we rest our hope of a blessed immortality? (16) How did Jesus show his dependence on God? (17) * What use does Jesus make of this whole event? Cf. vs. 42. (18) Make a list from this whole story of expressions which show Jesus' love and sympathy.

229. Constructive Work.—Write a brief account of the raising of Lazarus (Chapter XXVIII), showing his feeling toward the family at Bethany and bringing out the use which Jesus made of the events, and the relation of them, in his mind and in fact, to his coming death.

230. Supplementary Topics for Study.—1. The differing attitudes of the Pharisees and Sadducees respectively to Jesus; the ground of the opposition of the Pharisees to him; and that of the Sadducees.

2. The several instances of Jesus' raising persons from the dead; the gospels that record each; the distinctive characteristic of each.

3. Jewish customs as to death and burial.

Edersheim, Sketches of Jewish Social Life, pp. 168-75; Hastings, Bible Dictionary, under "Burial"; Thomson, The Land and the Book, under "Funeral" in Index.

4. The raising of Lazarus in Literature.

Browning, *An Epistle of Karshish, the Arab Physician;* Tennyson, *In Memoriam,* stanzas XXXI-XXXIII; Edwin Arnold, *The Light of the World,* last chapter; N. P. Willis, *Mary and Lazarus.*

PLAN 15

VALUES

Viewpoin	*Median*	*Average*	*P.E.*
1.....	50	47	7.7
2.....	36	34	11.3
3.....	45	39	10.7
4.....	59	49	17.8
5.....	29	27	10.5
6.....	28	24	6.5
7.....	30	25	11.9
8.....	31	27	8.6
Total value.....	308	272	

THE POWER OF THE TONGUE. THE MISCHIEF OF INCONSIDERATE SPEECH[10]

(*Teacher's Book*)

Prov. 12:18; 15:1, 2, 4; 16:27, 28, 32; 18:9, 27, 28; 25:11; 26:20-22; Mt. 12:36, 37; Jas. 3:1-12

Purpose of the Lesson

This lesson, like Lesson 10, should tend to make the boys and girls less prone to criticize other people, by showing the wrongfulness of all unkind gossip. The lesson should also awaken a desire to develop the difficult art of courteous and helpful speech.

Notes on the Biblical Text

Prov. 12:18. The tongue of the wise is health: Sympathetic and encouraging words heal the wounds of the soul. 15:2. Poureth out folly: Literally, "Spouteth out folly." 15:4. A tree of life: The health-giving power of wise speech. In this figure of a tree the author is probably alluding to Gen. 3:22. Breaking of the spirit: Harsh, cruel words are heart-breaking. 16.32. Better than the mighty: Or, "better than a warrior." 26:22. Go down into the innermost parts: Are greedily swallowed. Matt. 12:37. By thy words thou shalt be justified: Be-

[10] From Hunting, *Christian Life and Conduct,* copyrighted by Charles Scribner's Sons.

cause "out of the abundance of the heart the mouth speaketh" (Matt. 12:34). Jas. 3:1-12. It is possible, though not certain, that the epistle which bears the name of James, was written by "James the Lord's brother," referred to by Paul as one of the "pillars" of the church at Jerusalem (Gal. 2:9). It was not intended as a letter to a specific church, but as a tract to be circulated amongst all the churches. By "the twelve tribes which are of the Dispersion" (Jas. 1:1) is meant all true Christians. A study of the epistle shows that it was intended to counteract various evils which were manifesting themselves in the churches, such as instability in time of persecution, undue partiality toward the rich, and uncharitable and malicious speech.

References for Reading and Study

Day, *Social Life of the Hebrews,* part II, Chapter V, on "Village and City Life"; Toy's Commentary on Proverbs (International Critical Commentary) contains much helpful information. His translations are fresh and suggestive. For an eloquent application of the Biblical teaching see F. W. Robertson's sermon on "The Tongue," pp. 437-446, in the complete collection of his sermons.

Presenting the Lesson

Before coming to class, seek to get a vivid mental picture of concrete life out of which these proverbs grew. Read with special care Note 2 in the pupil's book, and if possible the chapter referred to above in Day's Social Life of the Hebrews. One never thoroughly understands any Scripture passage until it means much more to him than is explicitly put into words in the passage itself. This is especially true of the Proverbs, because their literary style is so condensed. The teacher should cultivate in himself the ability to read between the lines, to get back of what the Biblical writers say, to the life they lived.

This is the way to arouse the interest of the pupils in our lesson. Questions 1 and 2 in the pupil's book suggest a way to begin. The pupils may find these questions difficult. Do not let them become discouraged. Spend considerable time in eliciting the answers in class, and in applying similar questions to other proverbs in the lesson. Draw out also the story of the concrete occasion when Jesus spoke the words in our lesson about the importance of carefulness in speech.

The following answers are suggested for some of the questions in the pupil's book. (1) Imagine Ruth venturing timidly among the gleaners in the field of Boaz. Some one says, "Go away from here; we do not want Moabite women around." Would

not such a cruel speech have pierced like a sword? Had not the wise man who wrote Prov. 12:18 probably known of a case like this?

(2) Imagine David waiting for news from Jonathan regarding the plans of Saul (I Sam. 20:24); some third person tells him that Jonathan had yielded to his father's influence, and was no longer faithful to his friendship. Such foul slanders were doubtless circulated at many an ancient village gate.

The Scripture passages in our lesson may be classified as follows, in accordance with the notebook assignment:

(1) Necessity for caution in speech. Prov. 15:2; 16:32; 17:92; 27, 28; 26:20; Jas. 3:1-12.
(2) Value of kind and tactful words. Prov. 12:18b; 15:4a; 25:11.
(3) Importance of restraining angry words. Prov. 15:1; 15:4b.
(4) Evils of gossip. Prov. 12:18a; 16:27, 28; 17:9b; 26:21, 22; Mt. 12:36, 37.

In leading the class to grapple with the moral bearings of the lesson, be guided by the temperaments of the pupils themselves. If the majority are naturally impulsive, lead them to dwell on the importance of "thinking twice" before speaking. If the majority are slow spoken and deliberate, emphasize the beauty of words fitly spoken, and the danger of leaving kind words unsaid. As a rule, girls are likely to be impulsive, boys deliberate. There are of course many exceptions.

One point not touched on in the pupil's book is the difficulty of undoing the harm of unwise speech. A false statement spreads like the wind. A correction sent after it crawls along at a snail's pace.

Illustrations

"He that is of a cool spirit is a man of understanding." Abraham Lincoln was this kind of man. A messenger once came to Mr. Stanton, his secretary of war, with an order from Lincoln for a change in the army. Mr. Stanton sent the messenger back with the reply, "I won't, and tell Lincoln he is a fool." When the message was delivered, Lincoln said coolly, "Mr. Stanton is generally right. I will go and see him about it."

On the other hand, Mr. Lincoln suffered much from the unjust speech of others. Among the bitterest and most cruel of his detractors was Tom Taylor, of the London *Punch*. In the following poem, written after Lincoln's assassination, he expressed his contrition and remorse.

"You lay a wreath on murdered Lincoln's bier,
You who with mocking pencil, wont to trace
Broad, for the self-complacent British sneer,
His length of shambling limb, his furrowed face.

"You, whose smart pen backed up the pencil's laugh,
Judging each step as though the way were plain,
Reckless, so it could point its paragraph,
Of chief's perplexity, or people's pain.

"Yes, he has lived to shame me from my sneer,
To lame my pencil and confute my pen,
To make me own this hind of princes peer,
This rail-splitter, a true-born king of men."

In this case the unjust words were written. Spoken words may not have so wide an influence, but may do immeasurable harm, nevertheless.

(*Pupil's Book*)

THE POWER OF THE TONGUE. THE MISCHIEF OF INCONSIDERATE SPEECH

Scripture Lesson, Prov. 12:18; 15:1, 2, 4; 16:27, 28, 32; 17:9, 27, 28; 25:11; 26:20-22; Mt. 12:36, 37; Jas. 3:1-12.

Note 1. The Habit of Tale Bearing. John Fox gives us a character sketch in one of his stories of Kentucky mountaineer life, which reminds one of what is said in Proverbs about a "Whisperer." "Abe tuk to lyin' right naturely, looked like, afore he could talk. Fact is, Abe never could do nothin' but jes' whisper. Still, Abe could manage to send a lie furder with that rattlin' whisper than old Tom could, with that big horn o' hisn. Some feller finds a streak o' ore on old Tom's land, and tells a furriner in town, an' Tom comes might' nigh sellin' the land fer nothin'. Now Tom raised Abe, but jes' the same, the feller was Abe. Somebody tells Harve Hall up thar at a dance on Christmas night that Rich Harp had said somep'n agin him and Nance Osborn. An' somebody tells Rich that Harve had said somep'n agin Nance and him. Hit was one an' the same feller, stranger, an' that feller was Abe. Hit's purty hard to believe that Abe air gone, but if Abe's gone fust, an' ef thar's only one Jedgment Day, the Lawd'll nuver git to us."—Condensed from *The Passing of Abraham Shivers.*

Note 2. Why the Wise Men Urged Carefulness in Speech. We all know that gossip is one of the besetting sins of village

life. This was even more true formerly than now, when the railroad, the telephone and the rural free delivery have brought it closer to the city and broadened its outlook. But even now, in the genial warmth of the stove down at the store, on a winter's evening, or at the weekly meetings of the "sewing circle," the stream of talk frequently swells to a torrent, and it is easy on such occasions to speak unwisely. The ancient Hebrews were probably not more talkative by nature than other races. Canaan, however, was a land of small villages. There were few large towns. The population of Jerusalem in those days was probably never larger than forty thousand. The great majority of the people lived in villages, the men going out daily to work in the fields, the women attending to the duties of the home. The "village gate" corresponded to our country store, and not only at the gate, but up and down the narrow street, every day in the year, there was endless opportunity for gossip. Everybody knew everybody else. They had, in fact, little else to think and talk about, besides one another. We cannot wonder that the wise men had so much to say about the importance of carefulness in speech, or even that they should at times have maintained, as does our modern proverb, that silence is "golden."

Note 3. The Teaching and Example of Jesus. In speaking of the early life of Jesus, some one has coined a phrase, "the thirty silent years." The expression sets one to thinking. We cannot doubt that Jesus felt like speaking publicly to His fellow men about God and duty, long before He was thirty years old. Great ideas must have surged within Him. But He kept silent. Even after the call came to Him at the time of His baptism, He went first into the wilderness to be alone for a while, before He began His public ministry. It was in part because He took time to think in silence, to brood over the truth, that it could be said of Him, "never man so spake." He could be silent when it was proper to be silent, and, what is just as important, He could say the right word when the occasion called for speech. He realized the extent of the influence which it is possible to wield in the lives of men through speech and although He insisted that words could not be substituted for deeds (Matt. 7:21), He declared that God holds us rigidly responsible for every idle, that is, every careless word.

Note 4. Application to Our Own Lives. "Think before you speak." This is one phase of the teachings of the Bible on this subject. To many people it is the most important phase. Unkind and angry words would seldom be spoken if one would stop for a moment and think how they are likely to affect the person addressed. Friendships may be thereby wrecked and

whole lives blasted. The speaker would often give anything in his power to have it unspoken, but it can no more be recalled than can a bullet when it has sped from a gun on its murderous errand. Silence, moreover, is often as eloquent, and may be as cruel and as deceptive as speech. The truly good man must cultivate the art of speaking words which shall be like "apples of gold in network of silver." Frederick the Great was once ridiculing Christianity in the presence of his generals. Most of them were convulsed with laughter at his coarse jests. One of them, however, Joachim von Zietan, remained silent, and after a time could bear it no longer. "Your Majesty knows well," said he, "that in war I have never feared any danger, and everywhere I have boldly risked my life for you and my country. But there is One above us who is greater than you and I—greater than all men. The Holy One I can never allow to be mocked or insulted; for on Him repose my faith, my comfort, and my hope in life and death. I salute your Majesty." The great emperor looked at the man in astonishment and admiration, and then and there apologized for what he had said. Joachim von Zietan had spoken the right word at the right time, and it has made his name illustrious. The power of the tongue for good or for evil,—that is the thing we need to realize more keenly. Single sentences have changed the course of history for better or for worse. "Here I stand; God help me, I cannot do otherwise," said Luther at Worms, and the Reformation was born. "Remember the Maine," cried some one, and Cuba was destined to be free. "The tongue is a little member; . . . Behold how much wood is kindled by how small a fire!"

Explanation of Scripture Passages

Prov. 15:1. *A grievous word:* A harsh word. Prov. 15:4. *Perverseness therein:* Violence is perhaps a better translation than perverseness. The line means "violent words wound the soul." Prov. 16:27. *Deviseth mischief:* Literally, "Digs a pit of mischief," as a trap for his fellow men. Prov. 16:28. *A perverse man:* That is, a false man. Prov. 16:32. *He that ruleth his spirit:* This verse may be applied to self-control in all things, but the wise man had in mind chiefly self-restraint in speech, when angry. Prov. 17:9. *He that covereth a transgression:* That is, he who is silent about the faults of his neighbors. Prov. 17:27. *He that spareth his words:* He that is cautious in speech. Prov. 25:11. *Like apples of gold in network of silver:* Or, as others translate, "like graved work of gold and carved work of silver." The phrase certainly refers to some form of artistic metal work. Prov. 26-21. *As coals are to hot embers:*

That is, charcoal which burns quickly when put on hot embers.

(Similar comments extend through an additional page.)

Thoughts from Other Sources

"These clumsy feet, still in the mire,
Go crushing blossoms without end.
These hard, well-meaning hands we thrust
Among the heartstrings of a friend.
The ill-timed truth we might have kept,
Who knows how sharp it pierced and stung!
The word we had not sense to say,
Who knows how grandly it had rung!"

—Edward Rowland Sill.

"Never dare hurt any soul. The most awful consciousness a man can have is that he has hurt a human soul years ago, and now has no power to repair the damage. He may have recovered from the injury to his own being, but the knowledge that he has ever injured the soul of another man or woman, who has gone out of his sight now, so that he cannot know how serious the injury may have been, is a terrible thing for any one to know." —Phillips Brooks.

Directions for Home Study

Questions on the Lesson. Before attempting to answer these questions read carefully all the Scripture passages referred to at the beginning of the lesson.

1. What may have been some personal experience of the wise man who wrote Prov. 12:18? (Note 2 may help to answer this and the following question.)

2. What actual occurrence at the gate of some Hebrew village may have occasioned such proverbs as 16:28 and 26:20-22?

3. Mention, if you can, illustrations from your own experience of the truth that "a soft answer turneth away wrath."

4. Is it reasonable to infer from Prov. 17:27, 28 that silence is always better than speech?

5. Give an example of an occasion when silence would certainly not be golden.

6. Is it literally true that "the tongue can no man tame" (Jas. 3:8)? How does Jesus show that the tongue may be tamed (Matt. 12:34, 35)?

7. Which of the proverbs in our lesson apply especially to people who pride themselves on being blunt and plain-spoken?

8. Can you think of some word of praise which you could say to some friend, and which it would do him good to hear? Which of the proverbs in our lesson would lead us to say such things oftener than we do?

9. Call to mind some person whom you dislike, and try to think of his good qualities. How many can you name?

10. Name, if you can, some person whom you know, whose words are usually "fitly spoken," "like apples of gold in network of silver."

Notebook Work. Continue the plan of clipping the Scripture references from a worn-out copy of the Bible. Paste them in your notebook, putting those together which are similar in thought. Classify them under the following four heads:

(1) Necessity for caution in speech.
(2) Value of kind and tactful words.
(3) Importance of restraining angry words.
(4) Evils of gossip.

PLAN 16

VALUES

Viewpoint	*Median*	*Average*	*P. E.*
1.....	56	55	1
2.....	41	37	2.3
3.....	50	47	2.5
4.....	65	61	3.1
5.....	27	24	10.5
6.....	26	22	8.7
7.....	38	34	2.4
8.....	39	35	2.3
Total value.....	342	315	

COMMUNITY GROUPINGS[11]

(Class work demands a period of fifty minutes in the clear. If the reports are of such character as to suggest a very rich discussion, or the advisability of much more study, arrange to continue the same topic the following week and assign to communities the further study and investigation suggested.)

[11] From *The Bible and Social Living,* with changes. Copyrighted by The Graded Press. Used by permission.

Biblical References: I Samuel 10:25-27; Matthew 6:1; 8:11; 11:19; 15:21-28; chapter 25; Luke 18:10, 11; John 4:5-27, 40; Colossians 3:11; James 2:1-4.

THE AIM OF THE LESSON

To show the various groups that make up the community life, their relationships and obligation to each other and to the community.

Lesson Treatment

The source material for this lesson is to be found in your own community. To teach the lesson effectively the teacher must get as thorough knowledge of the community as possible. The getting of this material will be the real preparation for the class hour.

I. DO YOU KNOW YOUR COMMUNITY?

1. *As a Whole.* The rough outline map showing the boundaries of the community, that is, the streets or roads where the next community begins, should be put on the board before the class hour or brought in on a large sheet of paper.

Inform the person who is asked to list institutions and organizations that the former means such things as churches and schools and the latter clubs and societies. The teacher should look over this list in advance to see if it is complete or else make an individual list to supplement any shortcomings. See if the class can add to the list.

The teacher will need to help the persons who are to make the chart which takes stock of the community. Sources of information are as follows:

For child welfare, the school authorities; for charity, the local relief societies and the county relief officer; for health, the local health officer and local physicians; for labor, any commercial organization or individual employers of workers.

When this chart is presented, see if the class can agree on which need is the most urgent, also if they can suggest what might be done to meet it.

2. *In All Its Parts.* The purpose of this paragraph is to make the members of the class feel their relationship to those sections or groups of the community life with which they are not now in touch. To accomplish this object the teacher must have an attitude of sympathy toward all sections of the community. For this purpose the teacher had better get acquainted with any unknown sections or groups before the class hour.

In preparation for the question concerning politicians' knowledge of people, let the teacher talk with some local political leader

and find out his methods, but this knowledge should not be used until all the information which the class possesses has been drawn out.

See what the class knows about the plans and methods of its church to get acquainted with the different groups of the community. Be thoroughly informed yourself on this point in advance.

In discussing the circle of acquaintanceships discover whether business or pleasure or church relations is the determining factor in making the friendships of the young people: Find out whether any of them by personal effort or otherwise are enlarging the circle of their acquaintance. This gives a good opportunity to point out the obligation of the home and the church in assisting young people to form right acquaintances, and the obligation of every group to render some definite service.

In discussing the questions about the living conditions of different sections of the community raise the point of whether they are due to lack of community regulations or to the habits of individuals. This determines whether they are to be improved by community action or by influencing individuals to live in a different way.

The question about the Cave of Adullam can be applied to any local group of Socialists or other people who are against the present order of things.

The question about Ishmael can be applied to a group like the I. W. W.'s or perhaps to some gang of toughs and the point to be brought out is whether or not some failure or injustice on the part of the community had driven these people into their attitude.

II. THE GROUP LIFE OF THE COMMUNITY

1. *Some Community Groups.* Get the person who is assigned to list the groups he is connected with to make a chart showing these groups in the form of circles varying in size according to membership and overlapping according to the number of people that belong to several of them. This will show the interrelationships of the community and the points at which its different members fail to touch each other.

Make your own list of groups to which you belong to see if you have a different group life from that of the class.

When the class has made the list complete, then compare it with the list of institutions, and organizations made in Section I. Use a blackboard, if possible, in the class.

Have several persons answer the questions concerning the contribution of the different groups to their own lives and to the community.

As a result of this let a list be made on the blackboard or on a pad under two heads: "Value to Individuals" and "Value to Community." If the class can agree as to the order in which the various organizations they belong to should stand, this will help settle the question of which might be eliminated. The chart that shows the overlapping circles will also help in this discussion.

If it should appear that some organizations are not of much benefit to the community, it may give opportunity indirectly to point out that some members of the class are putting too much time into organizations that do not give them much benefit.

2. *Other Groupings.* a. By Nationalities. Let the list of nationalities be made offhand by the class on the blackboard or on paper as a test to their knowledge of the people with whom they live.

Let the teacher be prepared to supplement this by accurate information. The best place to secure it is from the school census. If the personal acquaintance of the class with other nationalities has come through school or business, raise the question of why there has been no social contact. Attempt to remove the attitude of condescension to immigrants.

In discussing the attitude of other nationalities upon the liquor question or the labor question find out whether there has been any attempt to understand these people or is their attitude assumed to be wrong because it is different? Has the failure to understand them involved a failure to put through a community program concerning liquor, for example?

In discussing the question about the attitude of the churches toward immigrants raise the question about whether they are as willing to share their life as they are willing to give their money to missions.

The writer once had great difficulty in getting a church composed of American workingmen to grant the use of its building to Bohemian workers of the same denomination.

b. By Religions. This paragraph gives the opportunity, if it is locally desirable, to raise the question of the value of stirring up feeling against people of another religious faith or concerning the justice of the average contempt for Jews. Find out whether personal acquaintance with such people has changed their ideas concerning them.

One suggestion for changing the attitude of Catholics toward the Protestant church is to make the church serve them. Catholics helped to build a new Protestant church in a rural community in Illinois because it had been ministering to the social needs of young people.

Many Jews are grealty interested in the social question and their interest can be enlisted in social reform.

(Similar discussion of additional groupings
c. By morals
d. By income
e. By occupation.)

3. *Bringing People Together.* The conclusion of the lesson is to emphasize the Christian ideal of a united community. Show how Christianity brings together in the same denomination people of different races and social groupings. Point out that this ideal does not stop with a united church.

Bring out clearly the fact that Jesus' principle was that all people were welcome in the kingdom of God.

The discussion of what can be done to break down the barriers in the community life should be a summary of the suggestions that have been brought out during the lesson. The teacher should make this summary as the lesson proceeds under the two headings of "Church" and "Personal."

The final word should be the finding out of which of these things the individual members of the class will endeavor to do, and some one thing which they will undertake to do as a class.

Assignment for Chapter IX

1. Section III, Paragraph 2. Have one member of the class or a committee from the class, find out definitely what is the church plan for relief work and how it is related to the other organized relief work of the community.

2. Have another member or committee of the class make a list of the private relief societies of the community. Be sure and include all societies that give any relief to the poor.

3. Have another member or committee visit the local hospital. If there are more, assign each one to a different member of the class and find out just what provision they make for the poor and whether the poor get the same treatment as those who can pay. If there is no near-by hospital, have a letter sent to your nearest denominational hospital asking for this information.

(*Pupils' Book*)

COMMUNITY GROUPINGS

Biblical References: I Samuel 10:25-27; Matthew 6:1; 8:11; 11:19; 15:21-28; chapter 25; Luke 18:10, 11; John 4:5-27, 40; Colossians 3:11; James 2:1-4.

1. DO YOU KNOW YOUR COMMUNITY?

1. *As a Whole.* Any section of the country looks very different when it is seen from a car window, a buggy, or an auto than when it is seen on a map or from an aeroplane.

Have you ever seen a bird's-eye view of your community?

Do you know its boundaries? Set them down in a rough outline map!

List the various institutions and organizations that make up its life.

2. *In All Its Parts.* Here is a chart which takes stock to show what is being done and needs to be done for the social welfare of a community.

A Village of Five Hundred

Field	*Agencies at Work*	*Urgent Needs*
CHILD WELFARE	Churches Schools Voluntary Organizations	Law Enforcement Organized Recreation Social Center and Library
CHARITY	Church, Ladies' Aid Sunday School Epworth League Fraternal Orders County Relief Individual Relief	Coöperative Plan of Relief Plan for Tramps Friendly Visiting
HEALTH	One fortieth of time of a Health Officer Four Doctors	Sewage Disposal Water Supply Adequate Health Dept.
LABOR	Commercial Club	Shorter Day in Stores
CIVICS		Civic Organization Progressive Officials Progressive Voters

Make a similar chart for your community. Which of the needs shown by it should the churches at once take up?

Is there any need shown which your Sunday school could meet or help to meet?

The writer was once addressing a men's club in a certain city and describing certain conditions that were dangerous to the life of young people. After he had finished, the chairman of the meeting said that they were very willing to help improve these things, but none of them were in their section. Then the preacher rose and informed them of a certain vile dance hall not many blocks from the church that was a constant menace to the life of its young people. The man who made the statement

knew only his own group and his own section of the community. There were parts of it which were as unknown to him as darkest Africa.

Who knows the most people in your community? Why?

Would the effectiveness of the church be increased if it took as much pains to know everybody in the community as does the politician?

Is there any group of people in your community whom you do not know?

What determines the circle of your acquaintanceship?

Is there any group in your community whom you feel that you do not want to know or associate with? Why?

Has your community any group who are discontented like the people that gathered in the Cave of Adullam? (I Samuel 22:1, 2.)

What are the grounds of their discontent? Is it justified?

Have you any people in your community who are like Ishmael? (See Genesis 16:11, 12.)

Which side is responsible for this mutual hostility?

When Jacob Riis wrote "How the Other Half Lives," telling about the people who live among the tenements of New York, it was a revelation to more than half of the people of that city. Even in a small town there is usually a section beyond the tracks, a shanty town or a shed town or patch where a certain group of poor people live by themselves, and both they and the conditions under which they live are unknown to most of the people of the community.

Is there any section of your community with which you are not familiar?

Is there any section of your community that does not have as good living conditions as the rest of the community? Why not?

Is there any improvement that you as an individual could help to make?

Is there any that your church could start?

II. THE GROUP LIFE IN THE COMMUNITY

1. *Some Community Groups.* Every community is made up of a number of different groups.

Make a list of the organized groups to which you belong and see how these touch each other.

What does each group contribute to your life?

What does it do for the community as a whole?

How much time and effort do you put in to strengthen each organization?

Why do you do this? Because of the benefits that come to you or because of the benefits that the organization gives to the community as a whole?

Would the community be better off if some of these organizations did not exist? Which could be eliminated?

2. *Other Groupings.* a. By nationalities. There are other groupings in the life of most communities which are not organized but which often tend to drive the community apart, to decrease its efficiency and to hinder the common welfare. In this country many communities are split apart by racial differences.

Write down the list of nationalities in your community.

What personal acquaintance have you with each of these nationalities. In what ways is their manner of living different from yours?

Do you think in the same way that the people you know think about the liquor question? About the labor question? If not, why not?

Mrs. Maloney, who lives in a tenement, says: "Sure the times are changed. Ivery stove above me now smells of macaroni, but you don't think I spake to the loikes of thim."

What is the attitude of the different nationalities of your community toward each other?

Do the churches of your community have the same ideal of religion that Jesus had in Matthew 8:11 or Paul in Colossians 3:11? How do they show it?

In Fitchburg, Mass., they have a Community Night once a month during the winter. This is held in the Town Hall. In a recent winter they had the program put on each night by a different nationality. The result was an increased respect and understanding of the different races for each other and a capacity for common improvement of the community.

Would this plan work in your community or can you suggest something better?

One young people's society planned a series of national socials in their church, asking the people of each nationality to furnish the program for their night. Could anything like this be done by your class?

b. By religions. Communities are split apart by religious differences.

How many different religions are represented in your community?

Do religious differences affect the capacity of the community for development? Do Catholics and Protestants, or Jews and Gentiles, have toward each other the spirit of the Golden Rule?

If their attitude is one of antagonism can you suggest any way in which it could be changed?

(Similar treatment of additional groupings
c. By morals
d. By income
e. By occupation.)

3. *Bringing People Together.* In Jesus' day there were many barriers set up between the people of a Jewish community. See what he did to them one by one. The women were not allowed religious recognition. A rabbi must not be seen speaking to one in the street. Read John 4:5-27. The publicans were outcasts. Read Matthew 11:19. The Jews had no dealings with the Samaritans. Read John 4:40. The Gentiles were hated and despised. Read Matthew 15:21-28. What seems to have been Jesus' principle in each of these cases?

Does Paul give us the ideal of the community in Colossians 3:11?

What can be done to realize this ideal of breaking down the barriers between the different groups in your community:

(a) By the church? (b) By yourself?

TO THINK ABOUT DURING THE WEEK

1. Do you know any family that has a cripple or an invalid? If so do they not give that member of the family special love and care? The community is a large family if we believe that we ought to love our neighbor as ourselves as Jesus taught. What, then, is its duty toward its poor and its sick?

2. Find out all you can about the way your community takes care of its poor and its sick. Talk with people whom you meet and see what they know about this. If possible, visit some public institution for the care of the poor or sick and see how it is being managed.

3. Find out whether it is a general practice among physicians in your community to treat needy cases free or to reduce their fees for service to the poor.

Chapter XI

TEACHING-HELPS IN THE BOOK AS A WHOLE

In our preceding section we treated those pedagogical features which are involved in the lessons taken severally. But there are some features that are not evidenced in any particular lesson but which are involved in the book as a whole—in the introduction, in the appendix, scattered in short notices here and there through the book, or involved in accompanying material. Justice to any text demands that we take account of these features also in estimating merit. They constitute division V of our score-card, and to them in the aggregate the judges have awarded one hundred twenty-five points.

I

Valuable Teaching Suggestions additional to those that constitute an integral part of each lesson (as in introductory chapter or scattered in short notices throughout the book.... 34 points.

a. Discussion of the psychological characteristics of the children of the age for which the material is intended.

b. Discussion of the sociologically defined needs of pupils for whom the book has been prepared.

c. Lists of library books suitable to recommend to pupils of the age dealt with for their private or reference reading.

d. Suggestions for the wider reading of the teacher.

e. General suggestions as to how to prepare or to conduct the lesson.

The Making of a Scale

A scale for measuring these additional teaching suggestions (as also a scale for each of the other three items under this di-

vision) was made in the same manner as that for evaluating the make-up of a book, set forth in Chapter VIII; namely, the writer placed before each of five judges a series of books running from very poor to very good in this respect and asked them to rank these in the order of their merit and to apportion to them the thirty-four points. The averages of their ratings were taken as the true values. These values could evidently be defined only in terms of whole books. It is not feasible to quote here the expanded discussion given in some of them, nor to do justice to the discussion by a description of it. The reader is therefore referred to the books which define the values and it is suggested that he keep them before him as a guide in making evaluations. The *quality* of the material, quite as much as its quantity, must be taken into account.

SCALE FOR MEASURING TEACHING SUGGESTIONS IN BOOK AS A WHOLE

Value 2

Equal to the Keystone International Graded Sunday School lessons, Senior Studies, Fourth Year, Part IV, Pupils' Text Book (The Bible and Social Living). Published by the American Baptist Publication Society.

(The only thing this contains is an advertisement on the inside cover, of a list of books relating to the general theme of the series of lessons treated in the text.)

Value 5

Equal to Goodspeed's, "The Story of the New Testament," University of Chicago Press. (A slight discussion in the preface.)

Value 12

Equal to Nordell's "Preparations for Christianity," Scribners.

Value 10

Equal to Soars' "Heroes of Israel," Teacher's Manual. University of Chicago Press.

Value 16

Equal to Burton's "Studies in the Gospel of Mark," University of Chicago Press.

Value 17

Equal to Ferris's "The Sunday Kindergarten," University of Chicago Press.

Value 20

Equal to the International Graded Series, Primary, 2nd Year, Part I. Published by The Methodist Book Concern, New York.

Value 24

Equal to Cabot's "Our Part in the World," Teacher's Manual. Published by the Beacon Press.

Value 27

Equal to Buck's "The Story of Jesus," published by the Beacon Press.

Value 27

Equal to the International Graded Course, Beginners', Part 5. Published by the Methodist Book Concern.

Value 32

Equal to Baker's "The Beginners' Book in Religion," published by the Abingdon Press, New York.

Value 34

Equal to Rankin's "Course for Beginners in Religious Education," published by Charles Scribner's Sons.

2.

SUPPLEMENTARY TEACHING MATERIAL.....38 POINTS.

a. Maps, charts.
b. Music published with the lesson book.
c. Index, glossary, pronouncing dictionary.
d. Accompanying pictures.
e. Note books, hand work materials, etc.
f. Report forms for keeping the home in touch with the work of the pupil.
g. General bibliography.

SCALES FOR MEASURING SUPPLEMENTARY MATERIAL

a. For primary—junior grades

Value 4

Equal to the Standard Graded, Primary, Second Quarter, 1920. Published by the Standard Publishing Company, Cincinnati, Ohio.

(The widely used Sunday school cards to accompany the lesson, giving memory verses below picture and on back and the golden text of the corresponding lesson.

Value 13

Equal to the International Graded Series, Beginners' Part 5. Published by the Methodist Book Concern.

A set of 43 large pictures, nine and one half inches by twelve and one half inches, for the teacher's use with the children.

An additional set of 22 pictures, of nature subjects and child life, ten by thirteen inches. These for class, not for individual pupils.

General bibliography.

Table of contents.

Value 17

Equal to the International Graded Course, Junior, Year 2, Part 3. Pupils' Book. Published by the Methodist Book Concern.

Folder, containing three maps and thirteen pictures, accompanying book.

One song printed in book.

(But this is material for only one quarter).

Value 22

Equal to Guild and Poor's "The Little Child in the Sunday School," published by the Beacon Press.

Twenty-seven songs, suitable for little children, published with book.

Envelope of leaflets for children. Leaflets contain pictures, and work for coloring.

Envelope for sending leaflet home for inspection.

Value 24

Equal to Corbet's "The Old Testament Story," published by the University of Chicago Press.

Attractive loose-leaf notebook for mounting pictures and for coloring.

Pictures for mounting.
Bibliography.
Index.
Table of contents.

Value 27

Equal to Rankin's "Course for Beginners in Religious Education," published by Charles Scribner's Sons.
Sixteen art reproductions of photographs.
Sixteen sheets of mounting paper 9 by 12.
Thirty-six sheets of drawing paper.
Crayons (Ruben's Crayole, six colors in box).
List of wall pictures suggested.
Weekly letters to be sent to parents.
List of other materials needed for hand work.
Table of contents.

Value 32

Equal to Ferris's "The Sunday Kindergarten," University of Chicago Press.
Two boxes of kindergarten materials, containing the traditional Froebelian "gifts" (ball, cylinder, cubes and parallelepipeds, colored balls), pegs, rings, crayons, mountain tape, etc.
Envelope of attractive leaflets with space for mounting.
Pictures for mounting.
Nineteen songs printed in book.
Table of contents.

b. For Intermediate-Senior Grades

Value 3

Equal to the Church of God Sunday School Quarterly, Primary, Intermediate and Adult, First Quarter, 1920. Church of God Publishing House, Cleveland, Tenn.
This has only a map of Palestine on the outside cover.

Value 8

Equal to Buck's "The Story of Jesus" (only as defined below; that is, the teacher's manual alone). Published by the Beacon Press.
Map on inside cover.
Picture of Jesus and the Fishermen as frontispiece.
Table of contents.

Value 10

Equal to Downing's "The Third and Fourth Generation." University of Chicago Press.
Picture as frontispiece.
Reference book list as appendix.
Table of contents.
Index.

Value 13

Equal to the Christian Nurture Series, Course 12. Morehouse Publishing Co.
Accompanying maps in envelope.
Large chronological chart as insert.
Table of contents.

Value 25

Equal to Willett's "First book of Samuel." University of Chicago Press.
Picture of Samuel and his sons as frontispiece.
Table of contents.
Table of maps and illustrations.
Map at back of book.
Dictionary at back of book.

Value 26

Equal to Robinson's "Life of Paul." University of Chicago Press.
Map in front of book.
Chronological table.
Outline of life of Paul.
Index.
Index to scriptural references.
List of reference books.

3.

PROVISION FOR GIVING THE TEACHER PERSPECTIVE ON THE COURSE ..... 29 POINTS

a. Account of the particular aim of the course in hand, and of how it fits into the scheme as a whole.
b. Brief account of the other books of the series.
c. Description of the equipment needed for the course.
d. Advertisement of desirable additional material and where to get it.

SCALE FOR MEASURING PERSPECTIVE ON COURSE

Value 4

Equal to the Keystone International Graded Course, Primary, Second Year, Part III (1911).

(Only advertisement on back of cover, giving the books for various grades and the prices of same.)

Value 11

Equal to Nordell's "Preparations for Christianity" (students). Published by Charles Scribner's Sons.

Value 14

Equal to the International Graded Series, Primary, 3d year, Part 3. Published by the Methodist Book Concern.

Value 20

Equal to Ferris's "The Sunday Kindergarten," University of Chicago Press.

(In addition to Introduction, see advertisement on cover.)

Value 24

Equal to the International Graded Series, Beginners, Part 5. Published by the Methodist Book Concern.

Value 29

Equal to the Christian Nurture Series, Course 1 ("The Fatherhood of God"). Published by the Moorehouse Publishing Company.

4

PROVISION FOR REVIEW LESSONS AT OPTIMUM INTERVALS ..... 24 POINTS

a. Review lessons not too frequent or too infrequent.

b. Provision for *well-conducted* reviews.

SCALES FOR MERIT IN REVIEW POLICIES

a. *For Primary Grades*

Value 5

Equal to Friends' First Day School Lessons, Graded Course, Primary. Published by Friends' General Conference, 150 N. 15th St., Philadelphia.

An addenda to the last lesson of the quarter makes suggestions for review, as follows:

"Most classes will find it profitable to spend a day on the review of the Quarterly.

"*Suggestions for Review.* Let each child repeat a memory verse that he has learned in these lessons.

"Have the class in concert repeat the little poems and psalms they have learned.

"Try to see how many lesson subjects the class can remember.

"Let the class choose some one to tell one of the stories of the Quarterly.

"Continue this around the class as long as it seems profitable."

Value 8

Equal to "The Little Child and the Heavenly Father," Beginners', Part 8, Danielson, published by Methodist Book Concern.

Four of the stories are chosen by the teacher for retelling in groups of two each on two different days. In addition, at end of quarter, stories chosen by children are retold.

Value 9

Equal to Guild and Poor, "The Little Child in the Sunday School," published by the Beacon Press.

This has no systematic review policy but groups stories in such a way that each group drives home cumulatively a single ethical lesson.

Value 12

Equal to "The Little Child and the Heavenly Father," Part II. International Graded Series, Beginners', published by The Methodist Book Concern.

The stories are all retold in groups of two, such review constituting each third period.

Value 19

Equal to "The Fatherhood of God," Course II, part 2 of the Christian Nurture Series. Moorehouse Publishing Company.

1. Each lesson begins with review of the preceding one.
2. Review lessons at end of most of the review sections.
3. Review lesson at end of year's work.

Value 22

Equal to Keystone International Primary Course, Part III, Lessons 27-39, Blackhall. Published by American Baptist Publication Society, Philadelphia.

1. Review from pictures, children telling the stories and pointing out how the characters exemplified the religious themes of the group of lessons.
2. Review at end of each group of lessons developing a theme.
3. Constructive work exemplifying the theme reviewed.
4. Discussion Review.
5. Series of storiettes illustrating the virtues reviewed, the children being asked to guess virtues illustrated.

Value 24

VI. Equal to Course III, Part III of the International Graded Course, "Bible Stories for the Sunday School and Home," prepared by Thomas, published by the Methodist Book Concern.

1. Has review at intervals of three to five weeks.
2. Pupils' folder has story appropriate to whole set of preceding ones.
3. Teacher's manual suggests either
   (a) The writing of a story that will embrace those preceding, or
   (b) Recall the stories from pictures and questions.
4. After discussion, a prayer that will express the spirit of the incidents reviewed.
5. Besides periodic reviews, there is provision in each lesson for a review of the preceding one.

b. *For older pupils*

Value 3

Equal to the review policies of Goodspeed's, "The Story of the New Testament," University of Chicago Press.

This book has no provision for systematic review. But it has occasionally, among the exercises at the end of the chapters, questions calling for comparison with situations in earlier chapters. These are irregularly distributed and average a little less than one per chapter. (See pages 13, 40, 68, 69.)

Value 6

Equal to Lewis, "How the Bible Grew," University of Chicago Press.

As a rule the chapters are opened with a paragraph giving a résumé of the development of the situation so far.

Also there is, at the back of the book, a summary arranged as a chronological chart.

(On first, see pp. 37, 46, 66, 77, 138.)

Value 9

Equal to Course 6 of the Christian Nurture Series. (God's Great Family), Moorehouse Publishing Company, Milwaukee.

Each lesson contains a review, chiefly of the preceding lesson but to some extent of earlier lessons.

The review is conducted with questions interspersed with comments.

Value 12

Equal to Burton, "The Gospel of Mark," University of Chicago Press. This contains:

Review questions at end of a group of chapters.

List of review questions at end of book.

A four-page analysis of the book.

Value 16

Equal to Soars, "Heroes of Israel" (both teachers' manual and pupils' text), University of Chicago Press.

1. Provision for written exercise reviewing each lesson.
2. Systematic reviews at end of long units.
3. For 2 pupils' book has summaries, questions and exercises. Teachers' manual has good, full pedagogical suggestions for conducting review.

Value 18

Equal to Nordell's "Preparations for Christianity" (teachers' and pupils'), as exemplified by lesson 26. Published by Scribner's.

1. Review at end of each quarter.
2. Condensed statement in pupils' book of material reviewed.
3. Organization questions.
4. Pedagogical suggestions in teachers' manual.

Value 17

Equal to Hunting's "The Junior Bible," Pt. II (both teachers' and pupils') as exemplified by lesson XCV. Published by Scribner's.

1. Pupils' pamphlet contains six questions with blanks for written answers. Questions call for personal reaction and for organization of material.
2. Teachers' manual gives pedagogical suggestions for conducting review.

Value 21

Equal to the Keystone International Graded Sunday School Lessons, Senior Studies, Fourth Year, Lessons 40-52. Prepared by Prof. A. H. Newman. Published by Am. Baptist Pub. Co., Philadelphia.

1. Lesson at end of each quarter is given to review.
2. Pupils' book contains summaries of the several lessons.
3. Good questions with blank spaces for answer.
4. Teachers' book contains pedagogical suggestions, both general and referring to the review of each lesson.

Value 24

Equal to the Keystone International Graded of 8 above with the weekly review questions of Hunting's "Junior Bible" of 7 above added.

Chapter XII

CONTENT OF TEXTS

Difficulty of Measuring Value of Content

It is self-evident that the content of church school textbooks is the matter that deserves the greatest consideration in estimating their merit. No amount of skill in handling the material could atone for the selection of useless, or even relatively useless, subject-matter. On the other hand, the worth-whileness of subject-matter is the very thing that is most difficult to measure scientifically. We all have *opinions* as to what should be taught and what should not; but we are almost completely without scientific standards for justifying those opinions. This might not be so bad if there were pretty close agreement even in those opinions, for then some scheme of measuring might be worked out on the basis of consensus of judgment. But it is painfully obvious that there is no consensus of judgment as to what are the right things to teach, particularly in the field of religious education. Communicants can be got together into several groups, within any one of which a fairly acceptable agreement might be reached; but the several groups could not, at least at this time, be got to acquiesce in any single, yet detailed, scheme of things to be taught. We do not know any "best" selection of material over against which we could measure any particular selection.

Scientific Studies Needed

Ultimately we may get the study of this matter on a scientific, and therefore impersonal and objective, level. We are just beginning to make sociological studies as to what are the habits, the ideals, the knowledge, and other "fitnesses" needed

for getting along best in life; and we shall shortly be selecting subject-matter and methods systematically from the standpoint of their proved adaptation to contribute toward the realization of these demonstrably valid objectives. And this method can be used to guide religious, as well as general, education. (See the author's article on "Isolating the Objectives of Religious Education" in the *Pedagogical Seminary* for December, 1921.)

We have, too, made some headway with psychological studies that throw light on the question as to what material is best adapted to the various age-levels. But neither in psychological nor in sociological studies have we as yet reached such definite and trustworthy conclusions that we can set them down into scales and measure degrees of deviation from the standard as we tried to provide for doing with every other phase of merit. The selection of content is still a field for empirical procedure where the personal equation runs riot.

The Score-Card Values

Our judges have assigned to *content* 270 points out of 1,000. The weighting would doubtless have been heavier if the judges had not felt that we know so little about what constitutes merit here that a very large place in the score-card should not be given to it (a matter on which the writer had given warning). At some future time, when we shall have reached the point when we can measure this feature as accurately as the others, it may be necessary to revise the card as to the credits allowed here. The 270 points allotted to content were distributed among three subdivisions as follows:

1. Fitness of the material to *appeal* strongly to pupils of the age for which the lesson is intended ..... 95 points
   (a) Fitness of the *aim* to the age.
   (b) Fitness of the basic material to age.
   (c) Fitness to age of the material by means of which the basic material is developed, illustrated, or supplemented

(as the notes or stories used with a selected Bible passage).

2. Fitness of the material to meet the *needs* of the pupils as defined by child psychology and by sociology (age-levels considered)..... 110 points.
3. Fitness to meet the specific objectives of the particular church (or other group) for which the material has been prepared..... 65 points.

Recommendations

In the present status of our knowledge about selecting content, it is possible to proceed by either of two methods in an effort to measure books scientifically.

1. Make such allotments of credit without scales as conditions permit. These will be crude and the effects of care and accuracy in the other phases of merit will be largely covered up here. But if a group of experts representing all shades of belief make the evaluations and their ratings are averaged, the results will probably be fairly reliable—certainly as much so as any we could get. In that case the groups should ideally be made up differently for the three subdivisions—child psychologists for the first, sociologists for the second, and a fairly large group of persons who know intimately what the several churches stand for, for the third.

2. The other method would be to omit consideration of content entirely, basing the ratings of books only on the other items, and using as a base 730 instead of 1,000. If used in that way, this scheme of measuring should be called, "A score-card for Measuring the Mechanical Features of Church School Textbooks." On the whole, the writer is inclined to recommend the latter method. That recommendation does not rest on a false perspective regarding the relative importance of form and content, but merely upon the belief that it is better for us to recognize our limitations and not try to do "scientifically" what does not at present lend itself to scientific procedure.

LIST OF BOOKS USED IN DEFINING DEGREES OF MERIT IN FOREGOING CHAPTERS

1. Crosby, *The Geography of Bible Lands,* Abingdon Press. (Baker, Beginners' Book in Religion, might do instead.)
2. Buck, *The Story of Jesus,* The Beacon Press. (With envelope of pupils' material.)
3. Richardson, *The Religious Education of Adolescents,* Abingdon Press.
4. Soars, *Heroes of Israel,* Teachers' Manual, Un. of Chicago Press.
5. Soars, *Heroes of Israel,* Pupils' Book, Un. of Chicago Press.
7. Nordell, *Preparations for Christianity,* Senior Teacher, Scribner's.
8. Christian Nurture Series, Course 1—*The Fatherhood of God* —Morehouse Publishing Co.
9. Friends' Graded First Day School Lesson Series, Lessons on the Psalms by T. Augustus Murray, Part II. Seventh month, 1911. Friends' General Conference, 140 N. 15th St., Philadelphia.
10. Keystone Primary Stories, by Anna Edith Meyers, Third Year, Part III, Lesson 27. (From International Graded S. S. Lessons. A four-page pamphlet.) American Baptist Publication Society, Philadelphia.
11. *Christian Bible Lesson Leaves,* Published by Christian Board of Publications, Pine St., St. Louis. First Quarter, 1920, No. 1. (But the two-page 6 by 8 sheet of any other date would be sufficient.)
12. Blake, *Fez and Turban Tales,* Interchurch Press, New York City.
13. Nordell, *Preparations for Christianity* (Pupils), Scribners.
14. International Graded Intermediate, Yr. 1, Part 4, Pupils. Methodist Book Concern.
15. Pupils' Note Book of Dadmun's *Children of the Father,* Beacon Press.
16. Christian Nurture Series, Course I (*The Fatherhood of God*), Pupils' stories, No. 7 (Four-page pamphlet), Morehouse Publishing Co.
17. Christian Nurture Series, Course 10 (*The Long Life of the Church*), pupils' manual. Morehouse Publishing Co., Milwaukee. 1919.
18. *Goodspeed.* Story of the New Testament, Un. of Chicago Press.

19. Keystone International Graded S. S. Lessons, Senior Course, Fourth year, Part IV, Lessons 40 to 52. (The Bible and Social Living), American Baptist Publication Society.
20. Cabot, *Our Part in the World,* Teacher's Manual, Beacon Press.
21. International Graded Course, Primary, Year 2, Part 1 (Bible Stories for the Sunday School and Home), Methodist Book Concern.
22. Burton, *Studies in the Gospel of Mark,* Un. of Chicago Press.
23. Baker, *The Beginners Book in Religion,* The Abingdon Press.
24. Keystone International Graded Sunday School Lessons, Primary Course, Second Year, Part III, Lessons 27 to 39. Am. Baptist P. S.
25. International Graded Course, Primary, Course III, Part III Bible Stories for the Sunday School and Home), Methodist Book Concern.
26. Standard Graded Primary Picture Lesson Cards, Second Quarter, 1920. Standard Publishing Co., Cincinnati, Ohio.
27. International Graded Series, Junior, Year 2, Part 3, Pupils' Book. (Hero Stories), Methodist Book Concern.
28. International Graded Course, Beginners, Part V, Teacher's Textbook (*The Little Child and the Heavenly Father*), Methodist Book Concern.
29. Guild and Poor, *The Little Child in the Sunday School,* Beacon Press. (With pupils' leaflets.)
30. Corbet, *Old Testament Story,* University of Chicago Press. (With pupils' notebook and pictures.)
31. Rankin, *Course for Beginners in Religious Education,* Scribner's. (With pupils' material.)
32. Ferris. *The Sunday Kindergarten.* University of Chicago Press. (With illustrated story leaflets, Materials for table use temporary, and materials for table work permanent.)
33. *The Church of God S. S. Quarterly,* Primary Intermediate and Adult, First quarter, 1920. Church of God Publishing House, Cleveland, Tenn.
34. Christian Nurture Course, Course 12, Morehouse Publishing Co. (With extra maps.)
35. Downing, *The Third and Fourth Generation,* Un. of Chicago Press.
36. Robinson, *Life of Paul,* University of Chicago Press.
37. Willett, *Studies in the First Book of Samuel,* Un. of Chicago Press.
38. International Graded Series, Junior, Year 2, Part 3, Teachers (Hero Stories). The Methodist Book Concern.

39. Christian Nurture Series, Course 2, *The Fatherhood of God,* Part II.
40. International Graded Series, Beginners, Part 2. Methodist Book Concern.
41. International Graded Series, Beginners, Part 8. Methodist Book Concern.
42. Keystone International Graded Sunday School Lessons, Senior Studies, Fourth Year, Part IV, Lessons 40 to 52. Pupils' Textbook. (The Bible and Social Living.) American Baptist Publication Society.
43. Hunting, The Junior Bible, Part II, Scribner's. (With pupils' lesson sheets for 4th quarter.)
44. Christian Nurture Series, Course 6, teacher's manual. Morehouse Publishing Co.
45. Lewis, *How the Bible Grew,* University of Chicago Press.

Chapter XIII

SOME PRINCIPLES OF TEACHING IN CHURCH SCHOOLS

I. Aims in Teaching

NECESSITY FOR DEFINITE AIMS

If you are a *typical* teacher, and I should be impertinent enough to ask you what was your specific aim in last Sunday's lesson, you would doubtless be at a loss to make a definite answer. After a certain amount of hesitation you would probably say that you wished to have the pupils master their Bibles, or to make them better men and women, or to lead them closer to God. These are laudable ambitions, but as statements of aims of teaching they are largely meaningless. For they do not tell one where to take hold nor how to proceed. They are catch phrases that pass through everyone's mouth but that are too intangible to clarify anyone's thinking. Yet it is in terms of just such indefinite concepts that not only many Sunday School teachers, but the larger proportion of secular teachers as well, do their thinking about their work.

If a carpenter, or a cabinetmaker, or a blacksmith were to conceive vaguely what he had set about to produce, it is clear that his work would be largely abortive. Each of these artisans must first picture to himself exactly what he wishes to produce and then select each tool, each piece of wood or metal, each nail, and even each stroke of the hammer, with definite reference to their relation to this clearly conceived end. If a cabinetmaker were to enter his shop in the morning with no thought other than that it was seven o'clock and that he was expected to begin the day's work, if he were to pick up any piece of wood and any tools that happened to be lying most

handily by him and were to hack or saw or nail the pieces together merely because he felt he ought to be doing something, it is absurdly evident what sort of success he would have.

Teaching, if it is to be effective, must be a telic process no less than is any of the pursuits of these handicrafts. Teaching is a means to an end and, if this end is to be maximally attained, it must be *definitely conceived* and all materials and all methods chosen with reference to their relation to it. From the first moment available for the work down to the tap of the closing gong, no illustration should be used, no topic introduced, no sentence expressed, even no single word uttered nor gesture indulged in, that is not intended to drive on cumulatively toward the realization of the lesson's aim.

But in dealing with the aims of teaching we are working with a very complex matter. Our position may be advantageously compared with that of a traveler planning a journey. He does not wish merely to travel. He wants to go to certain particular places. He would not accomplish much, even if traveling only for pleasure, if he just started out and wandered planlessly over the earth. He is always directing his steps toward certain places to which either business engagements, or the reputation of cultural worth-whileness, call him.

But his plans for his journey are not exhausted in considering his final goal. They must include many intervening details. If he is setting out from the writer's home town (Delaware, Ohio) to go to Calcutta, he must first decide whether he should go by the Atlantic or the Pacific route. If he decides upon the latter, he must make up his mind whether he shall leave our coast from San Francisco or from Seattle. Pressing the matter further, he must settle whether he shall go by St. Louis or by Chicago; whether to start for the one selected by way of Marion or Columbus; and finally whether to reach this nearby city by train or by trolley. So he has a whole series of stages to plan for his journey aligning with his ultimate destination the intervening steps leading thereto.

In the same way the educator aims to produce in the end a certain kind of product. He wishes to prepare the pupils with

whom he is dealing for the highest type of social efficiency. But this large goal is so vague and so far away that it does not much help him in his day's work. He must analyze it and set up intervening stages between to-day and the final goal, just as we saw the traveler must do. He must see that, to be socially efficient, an individual must, among other things, be culturally efficient; to be culturally efficient, he must be able, among other things, to enjoy literature; to enjoy literature, he must, among other things, be able to enjoy lyric poetry; to enjoy poetry, he must, among other things, be able to appreciate Poe's "Raven"; to appreciate Poe's "Raven," he must, among other things, be able to see the beauty in this particular line of the poem. In this scheme we call social efficiency the *ultimate aim* of education and the enjoyment of the "Raven," an *immediate aim.*

Obviously there can be only one ultimate aim but there are a very great many immediate ones; for we have, in our illustration, followed down only a single strand out of many possible strands. Efficient education will define these immediate ends very precisely and specifically; and will pursue them one at a time, each moment knowing exactly which one is being sought. There is, thus, a whole hierarchy of educational aims, one ultimate, one immediate (at any one moment), and many intermediate ones through consideration of which the immediate ones are kept aligned with the ultimate. And obviously this same principle of a hierarchy of aims applies also to religious education. We cannot guide ourselves only by such large and remote ends as those mentioned in opening this topic. We must analyze these into narrow and specific ones so that they can very definitely guide our daily teaching. Conversely we must study our daily aims with reference to how they fit in with ulterior ones, lest even when attained they should lead us nowhere worth while.

STATEMENT OF AIM

But it is not sufficient that a teacher should have thought through his objectives and have conceived an aim for his les-

son. So long as he keeps this merely "in his head" it is likely to be but vaguely conceived. But if he attempts to put it down in writing its indefiniteness is laid bare and he is forced to clarify it. Nothing else compels one to think one's problem through so clearly and so fully as an attempt to reduce one's ideas to writing. It is therefore submitted that the aim of the lesson should be actually stated, stated in writing very carefully, clearly, and definitively. When it has been thus stated, one can more objectively consider it as to its legitimacy, its pregnancy, and its attainability. One can also more readily apply it as a test of the relevancy of any material one is tempted to include in the lesson. This principle of carefully stating aims applies both to teachers in making their own lesson plans and to textbook writers in suggesting plans for them. Just as in the former case the teacher should not trust to a vaguely defined feeling as to what is relevant to the day's work, so a lesson write-up ought not to leave the aim to be merely implied in the manner of the lesson development. (For an excellent discussion of the statement of teachers' aims, see Colvin's *Introduction to High School Teaching,* pages 335-51.)

SHARING AIMS WITH PUPILS

Thus the teacher must have, and ought to state for himself, an aim. But this is not enough to make a lesson maximally purposive. The aim should be shared with the pupils. Teacher and pupils should be working together for a common purpose, rather than the teacher alone dragging the pupils on toward a culmination that only he has in mind. Pupils will be more interested, will work better, will be able to see in better perspective whatever is presented in the lesson and thus better understand it, will be able to co-operate better with the teacher in keeping the discussion to the point through having a criterion of relevancy, if they are let into the secret as to what the lesson is driving at. A lesson in which pupils know and share the aim is more democratic, more socializing, and fitted to make a larger contribution to the formation of character, than one that is arbitrarily conducted by the teacher.

DIFFERENCE BETWEEN PUPILS' AND TEACHERS' AIMS

But the aim as seen by the teacher will often be somewhat different from that sought by the pupils. The latter must often be more concrete, more objective, and simpler than the former. A teacher of physics may aim to give pupils an understanding of Archimedes' Principle, but for the pupils the aim may take the form of an effort to find out what makes the submarine rise and sink. In teaching the poem "Excelsior," the teacher's aim may be to stimulate in his pupils high aspirations, but it would never do to say this to the class; the pupils are led to wish to see how a certain very ambitious and adventurous youth fared in his undaunted undertaking. In the story of the sending of the spies into the Promised Land, it may be the teacher's aim "to show the heroism of meeting the tasks of life without being afraid of their difficulties." But it would be too obviously moralizing to put the aim in that way to twelve-year-olds. It would only repel them. With them the aim is, in view of a certain situation developed in the preparatory step," to find out how the Israelites got the information they needed, and what sort of men they had to send for it." There are, however, it is true, many occasions, particularly when older pupils are being dealt with, when the aim of the teacher may not differ much, if at all, from that of the pupils.

THE PREPARATORY STEP

Having defined for himself a certain aim for the lesson, how can the teacher get the pupils to share it and to seek, along with him, to realize it? This is the function of what is called in pedagogy "the preparatory step" of the lesson. Starting with what the pupils are now interested in, or what they already know, the teacher reviews, cites his own experiences, recalls to pupils their experiences by questioning, shows pictures that induce certain moods, or raises queries or otherwise builds up such a background as will direct the interests of the pupils into just that kind of search that the teacher's plan for the lesson demands. The formulation of these interests into a problem constitutes the statement of the pupils' aim. For

examples of such preparatory steps, culminating in definitely stated pupils' aims, see lesson 12 of the junior scale, lesson 14 of the junior (end of first paragraph under "The Lesson"), and lesson 14 of the senior scale. (For an elementary statement of the psychology back of the preparatory step, see Peters' *Human Conduct,* Chapter IV; for a good pedagogical discussion of the preparatory step and pupils' aims, see McMurry, *The Method of the Recitation,* Chapter 6.)

FOLLOWING AND CLINCHING AIMS

Having adopted an aim for the lesson and got the pupils to share in it, the whole lesson should be subordinated to its realization. Instead of selecting material first and defining an aim afterward, as is often done, the aim should be defined first and only such material used in developing it as is directly pertinent. The aim should be, both for pupils and teacher, constantly a criterion as to what to bring in for discussion and what to rule out as off the question; and at the end it should be obvious to all that the thing they set out to do they had accomplished. Frequently it is fitting to raise definitely at the end the question as to what they had set out to discover and as to whether they had got it. But, whether or not it is done formally, this definite clinching of the aim should always be involved in the spirit of the lesson.

AIMS IN OUR LESSON PLANS

It will prove an interesting and worth-while exercise for the reader to run up the several lesson plan scales from the standpoint here in question (viewpoint 1) and make comparisons as to the presence of a definite aim, coherence of the lesson about this, and the character of the statement of such aim.

II. Questioning

IMPORTANCE OF QUESTIONING

Plato compared a question to a torpedo's touch. Just as a torpedo's touch produces an explosion, so a good question

arouses a vigor of mental activity that can be got in no other way. How potent the question is in challenging thought, is evidenced by the effect of injecting a question into a lecture. The audience may be following the speaker passively so long as he talks straight ahead, but let him suddenly change his mode from the declarative to the interrogatory, and his hearers are brought up with a jerk and thrown into an active personal search for the solution. The method of skillful questioning is doubtless a much more effective method of teaching than that of straight-away lecturing. Yet a very large proportion of Sunday school teaching is done by this latter method. But when one recommends questioning as a pedagogical policy, one means *good* questioning. Poor questioning does not act as a torpedo's touch. It acts as a bothersome gad-fly rather.

Anyone who has critically observed Sunday school classes conducted by the question method has found many in which the thing was so mechanically done that it could not have been expected to hold attention. The pupil called upon answered with evident reluctance, while the rest pinched one another or indulged in other forms of mischief; no genuine addition was made to the text through the recitation, nor any appreciably worth-while point actually attained.

QUESTIONS IN CHURCH SCHOOL TEXTBOOKS

Skillful questioning is an exceedingly difficult process and requires much self-discipline, daily preparatoin, and supervision, and all the assistance that textbooks can afford. Secular school textbooks do not ordinarily contain questions (except those for guiding the pupils' study), devoting their space instead to giving the necessary information. But the better modern church school texts do give space (in the teachers' manuals) to questions for the use of teachers. This is necessary in the latter case because Sunday school teachers do not as yet have professional training for their work, supervision, or well-standardized procedures, equal to those that textbook writers can presuppose in the day schools. Our score-card and scales, therefore, assign credits to texts on the basis of the

questions they suggest for teachers. And of textbooks we shall obviously need to make the same demands that we should wish to make of teachers using questions before the class—that the questions be *good* ones. If textbooks suggest questions at all, they should be just the kind teachers would wish to use. Of course most teachers will not find it possible to use, without artificiality, questions put by others, however good these questions may be in themselves; but, whether the questions are to be used as they stand or are merely to furnish models for the teacher's construction of her own, certainly the book questions must fulfill the same demands as to structure and sequence that we make of those employed by the teacher. The purely formal and academic question, which would be stilted if asked orally before the class, has no place in a teacher's manual.

CHARACTERISTICS OF GOOD QUESTIONS

There are certain necessities for skillful questioning that can not be put into the text, however complete its author may wish to make it. They depend upon the teaching habits of the pedagogue himself. Among these purely personal demands are the following:

1. DEVICES FOR HOLDING ATTENTION

(a) Questions to be distributed to pupils in promiscuous order. If pupils are called upon in any predictable order—as, for example, beginning at one end of the row and taking pupils in turn down the row—only those whose turn is near are likely to give attention.

(b) Question first and name of pupil afterwards. This compels every one to get the question and bethink himself of the answer.

(c) Decision as to whether or not the answer was correct to be sometimes referred to other specified pupils without repetition of the answer. This compels general attention to each pupil's recitation.

(d) An approximately equal distribution of questions to all pupils in the class.

(e) No individual pupils pursued at length at the expense of the rest of the class.

2. Bad Mannerisms to be Avoided

(a) The nervous and unnecessary repetition or restatement of questions. Questions should be clearly and distinctly expressed the first time and the pupils should then be allowed an opportunity to answer.

(b) Repetition of answers—a very wide-spread but foolish practice.

(c) Excessively fast or unduly slow questioning.

(d) Pedantry in questioning.

On the other hand, a large part of skill in questioning depends upon the wording and the sequence of questions, and excellence in these respects can legitimately be demanded, not only of teachers before their classes, but just as largely of the manuals that undertake to suggest questions to them.

PURPOSE OF QUESTIONING

We must take into consideration the fact that all questions do not have the same purpose, and that their handling will be largely affected by their purpose. There are, from this standpoint, at least five types of questions:

1. Test Questions—those asked to ascertain whether or not the pupil has mastered the assignment. For typical, but rather poor, examples, see the junior scale number 6 and the senior scale number 4. For much better examples, see the junior scale number 14 and the senior scale number 8.

2. Drill Questions—those that are asked to reinforce, and thus to fix more firmly because of repetition, matters already known.

3. Developmental Questions—those asked with a view to directing thought toward an end definitely sought by the teacher. Examples: number 21 of the primary series, number 13 of the junior, and numbers 11 and 14 of the senior series.

4. Questions for Information—those asked because the

questioner wishes certain information possessed by the person interrogated.

5. Research Questions—given, mostly before or during the period of study, in order to direct the pupil's preparation. Examples: senior scale, numbers 7, and 15.

THE WORDING OF QUESTIONS

Questions asked by teachers in the classroom, as well as those suggested in textbooks, should meet the following requirements:

1. They should be *clearly, concisely and unambiguously worded.* If the question gives promise of being long and cumbersome, it is better to break it up into one or more statements as background and a concise question following this background. The principle of clearness belongs to all questions regardless of their purpose.

2. They should be stated in grammatically *correct English.* Drill questions may, however, sometimes be put in less than complete sentences.

3. There should be in the form of a series of questions as much *variety* as possible. Extreme monotony results from throwing most of the questions in the same mold. For a bad example of this see lesson 6 of the junior series and lesson 6 of the senior. But an exception may be made to this principle in the case of drill questions. In this type of question speed (plus universal attention) is the main desideratum, and anything that will give the pupil the cue as to what is wanted in the shortest time is legitimate. Variety of statement might consume extra time, both in stating and in grasping the question.

4. *Novelty in form* makes questions more stimulating. Professor Strayer reports that when he asked teachers why they teach he got a very different response from that received when he asked them the conventional question, "What is the aim of education?" It is often legitimate even to state a question so as to imply the very opposite of the truth, so as to spur

the class to active protest, and hence to vigorous thinking, in replying to it.

5. Questions should ordinarily be so stated as to be *thought-provoking*. That means that they must have "scope," "breadth" —must demand that the pupil, in order to reply to them, organize what he has gathered from wide sources and not merely quote a sentence from a textbook. As a corollary to this it follows that questions that can be answered merely by "yes" or "no," or leading questions (that is, those that imply their own answer) should seldom be asked. But this principle of wide scope pertains chiefly to test questions—and not even to all of them. We do not want drill questions to have wide scope and to require thought before response. We want immediate, automatic responses to them. Information questions should obviously, also, be precise. Even developmental questions are not to have scope in the sense of leaving the pupil large room for individuality in response. They are intended to advance the thought in certain definite directions, and their virtue lies, not in making the pupil fumble for an answer, but in so directing his thinking as to have him find, step by step, the ideas that will lead up to the final consummation toward which the teacher is pushing him. Developmental questions must be fundamentally "leading" questions, though they should not be so obviously so as to rob the pupil of the feeling of personal discovery as he moves along.

6. The *sequence of questions* should be such as to lead the pupils on by normal steps through the development of the subject. It is not sufficient that the questions individually should be good. They must drive on cumulatively toward desired ends. This is particularly important in developmental questioning, though it has a good deal of importance also in all the other forms.

QUESTIONS IN OUR LESSON PLANS

As examples of poor questioning the reader may study that of lessons 5 and 7 of the primary scale, lesson 6 of the junior, and lessons 4, 5, and 6 of the senior. Conversely, for rather

good questioning see lesson 21 of the primary scale; 12, 13, and 14 of the junior; and 12, 14, and 15 of the senior.

III. Lesson Planning

IMPORTANCE OF LESSON PLANNING

In a little survey the writer made of a local church, only eight out of twenty teachers who replied to a questionnaire claimed that they make before coming to class an outline for the lesson they are to teach. Half of the teachers reporting admit they do their only preparing on Sunday morning, some of them during the opening exercises of the Sunday school. This is too slight a basis on which to generalize, yet the writer would not be surprised to find that condition rather general. Effective teaching cannot be expected in any sort of school in such circumstances. Good teaching demands, with certainly only rare exceptions if any, that the teacher plan fully and carefully in advance.

WHAT PREPARATION INVOLVES

This preparation will demand:

1. That the teacher decide what shall be his specific aim in the lesson.
2. That he refresh himself on the subject matter to be taught by at least hastily reviewing it.
3. That he build up a reserve of material by reading as widely as feasible in books and articles related to his teaching field.
4. That he consider the *order* in which, for pedagogical reasons, it would be most effective to present his material—that is, plan the organization of his subject-matter and fix his conclusions regarding such organization in the form of a brief of what he will teach.
5. That he plan carefully the *method* by which he will present the lesson—inductive or deductive, or story-borne, or a recitation, or what?
6. That he consider the materials he will need and plan to

have them ready—maps, charts, illustrations, quotations, book references, etc.

7. If his plan calls for questioning rather than for lecturing, that he think out in advance the pivotal questions and write them down in the form in which he will wish to use them. Our discussion of questioning above has shown that skillful questioning is a difficult practice and the only way in which to insure its success is to prepare the main questions in advance.

8. Unless he has done so as he has gone along with the preceding steps, that he organize the above material into such form, on a sheet or two, as to make it most readily usable.

THE FORM OF A LESSON PLAN

The only criterion of best form is that of greatest usefulness. That form is best that will compel the teacher most certainly to give adequate attention to every phase of preparation needed and will also be most serviceable in class. Some teachers fancy they get along satisfactorily with only a sketchy outline of subject matter. Some make a paragraph for each new item and intersperse in this comments and questions, as is illustrated by lesson 7 of the junior scale or lesson 12 of the senior. Still others do not put in specific questions at all but merely include general statements of what they intend to do, as is illustrated by lessons 15 and 16 of the senior scale. But most students of education agree that by far the most helpful way of organizing a lesson plan is the double column form illustrated by lesson 12 of the junior scale and 14 of the senior. This form involves separating subject matter from method and placing the former on the left of the page and the latter on the right. On the left there belongs a brief or an outline of the *things talked about* (material and book references), while on the right there belong the questions and all notations about *how* the material is to be handled.

ADVANTAGE OF THE DOUBLE COLUMN FORM

This division of *what* from *how* has the double advantage of compelling the teacher to give adequate consideration

to method as well as to content, and of making the plan much easier to memorize or to use as notes in class. If the reader will examine the other forms of organization (illustrated by most of the lesson plans), he will find that they would make very intricate class notes. One could not at a glance find his way through them. But with the double column of organization it is easy to steer oneself. One has on the left an outline so spaced that it can be read easily even at considerable distance. If one has studied one's plan in advance, this glimpse of an item will ordinarily suggest the question with which it was intended to be opened. But if it does not do so, the method-item lies directly across where one can very quickly locate it, while it does not crowd up the notes if it is not needed.

CONTENTS OF A LESSON PLAN

Besides an outline of the subject-matter, and the method-items parallel to the items of subject-matter, a well-made lesson plan should provide for the following:

1. Statement of the reference material used by the teacher.
2. Statement of the teacher's aim.
3. Statement of the pupils' aim if it differs from that of the teacher.
4. The teaching aids that will be needed in the class—book references, pictures or other materials for demonstration, maps, etc.—at the places in the plan where they will be needed.
5. The assignment for next lesson.

THE TEXTBOOK AND MODEL LESSON PLAN

It is expecting considerable to ask publishers to print their material in a form so space-consuming as that of the double-column plan. Yet the teachers' manuals do not purport to give model plans, and it does not seem unfair that our measuring scheme should allow extra credit for what most students of pedagogy regard as the optimum ones. It should not be necessary to print all lessons in any manual in that form but, if the maximum of help is to be given to the teacher, a few in

each manual might be so constructed as models. For the chief excuse for the existence of any teacher's manual at all is that church school teachers are as yet, taken in the mass, very largely dependent upon their textbooks, so that the models set will very largely influence field practice.

IV. Types of Organization of Lessons

INTRODUCTION

There are many different types of lessons. In many cases one or another of these types is demanded by the special function of the lesson; but sometimes there are alternative types for the same function. We shall not discuss here all the recognized types, but only certain ones that are peculiarly useful in church school work or that are relatively new or less used than they should be.

THE STORY-BORNE LESSON

This is the type of which the backbone is the story. It may have introductory and concluding elements that are critical rather than narrative, but these are definitely centered about the story. Fundamentally the story is depended upon to convey its meaning by the mere telling. This type is used very frequently in the primary grades and largely, but less extensively, in the higher grades. It is also largely employed in moral instruction in the secular schools. Typical examples of it are lessons 8, 10 and 16 of the primary scale and 8 and 11 of the junior.

Many students of the subject believe that the story is the best form in which a lesson can be given for teaching moral truths, particularly for young children. It is concrete and, if well done, makes a strong appeal to the emotions. Thus it fulfills the two functions necessary for the building of an ideal: (a) it gives clear and applicable ideas of what one ought to do, and (b) it makes attractive the doing of that thing. Or, if the central character is a scoundrel instead of a hero, it again

gives clear ideas of what one ought not to do and makes contemptible the doing of this.

But stories do not serve educational ends merely because they are stories and are interesting. There is a vast difference between education and entertainment. If stories are to fulfill educational requirements, they must be selected with reference to definite aims and must be told from a certain point of view. Indeed this dominance of a point of view is characteristic not only of effective stories (both from the standpoint of artistic and educational effectiveness) but of most great music, painting, and literature as well. To get the full force of a story, the pupils should receive it with minds properly "set." The story should, therefore, be approached through a "preparatory step" designed to put pupils in a frame of mind congruent with its dominant note. The narrative will then, in a sense, answer the questions implied in the active attitude with which the pupils are made to approach it. Also whatever concludes the lesson—hand work, dramatization, song, discussions in application—should be so related to the story as to carry it on to a definite culmination. Even if there is not a word of direct moralization, this dominance of a point of view throughout the whole structure will make almost inevitable a specific educational contribution—will give both clear (though probably inarticulate) ideas of what one ought to do and will motivate the doing of it.

THE RECITATION

The term, recitation, is used here in its technical sense. Popularly it is employed to denote any sort of class exercise; but we are using it to cover only the type of exercise where there has been a *book assignment* and where the assignment is now being worked over in class. The recitation is appropriate wherever it is most convenient to have pupils get their material mostly from books, and yet where their reading must be checked up and the material be further explained in class. Although having a legitimate place in school work this form of exercise is, without doubt, an overworked one in general. In Sunday school it is practicable only where it is reasonable to

assume that pupils have been able to study the assignment. Sunday school teachers often undertake to hold recitations where they might well know that this is not the case—with, of course, abortive results. Lessons 12 of the junior series, 4 and 10 of the senior, and 5 of the primary, are recitations.

Many people think of the function of the recitation as only that of testing the pupils' preparation of the assignment. The writer once heard a high school teacher say that he did not need more than five minutes for each of his classes, for in that length of time he could find out whether or not the boys and girls had studied their lessons. His idea was that a teacher's only business in a recitation is to test the pupils' knowledge of the material assigned. As a matter of fact that is only one function. There are several others equally as important. These are: (2) to explain points not understood by the class; (3) to organize the material into a meaningful whole; (4) to supplement the text (either the teacher or the pupils bringing in additional matter); (5) to apply the lesson; and (6) to summarize the lesson. Lesson 12 of the junior scale and lesson 14 of the senior scale, exemplify very well all of these features.

THE INDUCTIVE LESSON

The inductive lesson may be used wherever generalizations are to be formed through the lesson. Generalizations are rules, laws, principles, definitions. All of these express general truths, applicable to a whole class of objects or situations. In secular education the inductive lesson is appropriate to teach, for example, Boyle's Law in physics, or the characteristics of lyric poetry, or what an adverb is, or a commercial city, or what the climatic conditions are in wheat-growing states. In religious education it could be used to study the attitude of Jesus toward insincerity (through examples), the consequences of sin (general or in particular forms), the characteristics of the Hebrew prophets or of the old patriarchs, the motive back of Jesus' miracles, the fundamental meaning of loyalty, and dozens of other situations in which the common, fundamental

features are to be isolated out of a number of cases that exemplify them and formulated into a concept, definition, rule, law, or other organizing principle. If these generalizations are arrived at through the examples (as is the case in the inductive lesson), they are almost certain to be much more fully and vitally understood than if they were merely given authoritatively by books or teacher. This form of lesson is deserving of much more frequent use than it ordinarily gets.

The inductive lesson consists of five "steps." (1) *Preparation.* This is a preliminary discussion designed to arouse the interest of the pupils in the problem. It should begin with the present interests and experience of the children and culminate in a pupils' *aim* that will direct their activities in search of the solution of the problem (the generalization). (2) *Presentation* of specific examples of the thing studied. There should always be more than one example—four, six, ten, or as many as conditions require or time permits—but one good example may be stressed most and the others introduced to buttress this typical one. (3) *Comparison* of the examples with one another to bring out their like features. It should not be assumed that pupils will themselves make the comparisons, but the making of them should be a definite part of the lesson procedure. Either all the examples may be introduced first and then compared, or comparison may be made with those already in—and particularly with the typical one that was first and most fully presented—as fast as new ones are presented. (4) *Generalization.* This is a formulation into a rule, law, or definition, of the characteristics found common by the comparisons made in step 3. (5) *Application.* This consists, as its name implies, in applying the definition, rule, or principle to new cases, either for the purpose of trying out the validity of the rule or for the purpose of solving the new cases.

There is in our scale no typical inductive lesson. The best example is lesson 21 of the primary series, but its form is (rightly) considerably obscured by the way in which it is handled. It has the five steps mentioned above, but the complexity of its aim (which is simplified by being narrowly stated

at first and then restated and broadened as the lesson proceeds), and the tender age of the pupils for which it is written, have made necessary considerable concealment of its technique. Lesson 19 of the primary scale has also some inductive features. The inductive method would be even better adapted to junior and senior lesson-plans than to primary.

THE PROBLEM-SOLVING LESSON

Instead of starting with a book assignment and discussing it, this lesson-type starts from some perplexity that the pupil is curious to think through and straighten out. If he goes to books, he goes there only to get certain facts or principles that will help him to get a solution to his problem. Morris Meister, in an article on the "Method of the Scientists," gives the procedure of problem solving as follows:

1. He (the investigator) begins in a state of perplexity.
2. He works with an intense enthusiasm because this perplexity is the result of a real, vital difficulty.
3. Once the difficulty is clearly defined, his enthusiasm carries him to a solution by a process which is automatic but which can be described as
    a. A process of rapid suggestion, supposition, guess, hypothesis, or theory, pending further evidence.
    b. Reasoning out the implications of each suggestion.
    c. Deliberately and cleverly arranging conditions in accord with the requirements of any of the suggestions to see what results occur and to weed out all the false suggestions.

Examples of lessons conducted by such technique are number 11 of the senior scale and number 13 of the junior. An elementary discussion of the psychology involved here will be found in Peters' *Human Conduct,* chapter VI, and a good pedagogical discussion of the handling of the method in class, in Parker's *Methods of Teaching in High Schools,* pages 170-205.

THE PROJECT LESSON

This is a lesson form of very recent origin. It is best illustrated by the present-day practice in manual training as contrasted with that of the past. There was a time when the student of manual training first sawed up boards to learn to use the saw and square, made various joints just for practice then threw them away, and so on until he had learned to perform the various elementary processes involved in constructive work. But now his teacher sets him from the first to making some useful piece. At the beginning he makes simple articles, such as a match striker or pen tray; later more complex ones, as a table, desk, or chair. But whatever he needs to learn about the use of tools, the planing and fitting of boards, the making of joints, the characteristics of various woods, the selection of stains, etc., he learns through the making of his match striker, his ironing board, his chair, table, or desk. The logically organized "exercise" procedure has given way to one in which everything is organized about the doing of well-motivated real work. In the same way the present-day student of agriculture is learning his principles through his experience in growing a field of corn, or in raising a flock of chickens or a drove of hogs, under the guidance of a competent teacher. Centering teaching about the doing of real jobs we call the project method. Dr. Stevenson has defined a project as "a problematic act carried to completion in its natural setting." It is obvious that the method of teaching through projects is most easily applied to vocational phases of education; but there can be no doubt that many other phases—as, for example, English—could be given largely on a project basis, and there are some students of the matter who believe that we might give nearly all of our education in this way.

The writer is in doubt whether much church school teaching could be done through projects, if we are to adhere strictly to the definition of project given above (as I believe we should). Of course if the church school could take large sections of the pupils' social conduct and control them in the same way in which the agriculture teacher can control the boys' procedure

in raising his five acres of corn or his flock of chickens, such sections of conduct would be excellent projects. But many educators restrict the term, project, much less narrowly. Kilpatrick, for example, holds a task to be a project if only it is characterized by wholehearted activity and proceeds in a social setting. Many others join him in using the term for any enterprise, whether manual or intellectual, undertaken and carried through with a high degree of motivation, vigor, and independence. In this more accommodating sense, the project method can—and surely should—be employed in the church school.

Lesson 20 of the primary series, 13 of the senior, and 15 of the junior purport to be project lessons, and illustrate fairly well certain types of projects. Lesson 16 of the senior scale is a good "socialized recitation" that many persons would call project.

THE DRAMATIZED LESSON

This is a lesson in which the center is dramatization, just as the center of a lesson earlier discussed was the story. There are some daring and progressive modern church school teachers who are having marked success with this type of teaching, and there are doubtless great practical possibilities in it. The same principles regarding preparatory step and application hold for it as were urged in connection with the story-borne type. Our series contain no pure examples of this type. Many of the lessons provide for dramatization as a subordinate feature, but none makes it the central feature. Lesson 10 of the junior series comes the nearest.

V. Control of Study

THE ASSIGNMENT AND HOME STUDY

The making of an assignment presupposes study apart from the teacher. If a teacher could be with his pupil continually, as was the case in the plan set forth in Rousseau's "Emile," no assignment would be necessary, for the teacher would be present at every turn to direct the pupil in his thinking and

reading. But in most of our schools as now conducted the teacher will not see the pupil again for a day or two (or a week in Sunday School) while in the meantime the children are expected to be making some progress in the subject by their own efforts. It is this fact that the teacher is absent and can not be appealed to when obstacles are encountered, that determines the need for a certain kind of assignment. If, therefore, we ask what are the obstacles to effective study that pupils are likely to encounter when working alone, we can get from the answer a cue as to the necessary technique of an assignment. In general, these are the following:

1. Motivation for study may be lacking. The pupils may, in prospect, regard the work as dry and uninteresting, and may either put it off too long or attack it only half-heartedly.

2. When attempting to prepare the lesson, the pupil may meet insurmountable difficulties, which will effectually block his progress.

3. He may not know how to go at the lesson in such a way as to get the most out of it—that is, how to study effectively.

4. When sitting down to study he may find he has no clear idea of what he was asked to do.

TECHNIQUE OF THE ASSIGNMENT

An assignment must be made in such a way as to offset the above possibilities.

1. There are several methods by which a lesson may be motivated.

(a) By *appeal to curiosity.* Enough may be told about the coming lesson to make the pupil curious as to how things work out, but not enough to satisfy that curiosity. Or in some other way an air of mystery may be thrown around the coming lesson. When a certain history teacher reached the topic of Arnold's treason (according to Professor Bagley) "he assigned the lesson somewhat as follows: 'the next few pages of the book tell about a very mean man. I do not think that I have ever heard of another man so mean and contemptible as he was. I don't know that it will pay us to spend very much

time on this man; but, after all, it was a rather pathetic case, and you might read it over this evening.' The teacher characterized the next day's lesson as the best he had ever secured from any class in history." Lesson 11 of our junior scale illustrates the appeal to curiosity in the assignment.

(b) *By arousing in the minds of pupils some problem* the solution of which is found in the assigned readings, and referring pupils to the readings as places where help could be found. The problem attitude is related to curiosity, but is more definitely organized, active, and integrating. It may take the form of one big problem to think through or of a number of thought questions to which to find the answers. Lesson 14 of the junior scale and lessons 15 and 16 of the senior, illustrate this.

(c) *By explaining of how great importance* the next lesson is, or how interesting the pupils will find it.

2. Insurmountable difficulties are to be forestalled by giving such *suggestions in the assignment* as will enable the pupils to master the points that would otherwise be too hard for them. This will involve the pronunciation in advance of very difficult words; suggestions as to how to run down certain information that the questions or other necessities call for; explanation of particularly difficult passages, paragraphs, or references; etc. These advance explanations should not be so many nor so full as to *remove all* difficulties, but should be such as to reduce the difficulties only so that pupils can reasonably be expected to surmount them. For an example of such an assignment see lesson 10 of the junior scale.

3. If a pupil is to know how to study his lesson he must:

(a) *Perceive relative values*—what is important and what is unimportant in the lesson, hence what to stress in study. If the teacher believes that help is needed in this, he should go through the material assigned and point out to the pupils what they should study carefully and what they should pass over lightly.

(b) *Ferret out the features that are most central* and basic. Good questions to guide the pupil's study will direct his

mind to these central features. For examples see lessons 7 and 15 of the senior scale and lesson 9 of the junior.

(c) *See the relation of one thing to another.* The arrangement of paragraphs and paragraph headings ordinarily makes this clear to the skilled reader. But it is good training for the unskilled to undertake to make outlines of what he reads, or to read with outlines before him. To encourage the making of such outlines while studying, or to supply them to the pupil in advance for the guidance of his reading if they seem to be needed, is a function of the assignment. Also by suggestion, dictated notes, questions or otherwise, to get the pupils to compare and relate matters in this lesson with those in others.

(d) *React personally to what he reads*—underscoring what strikes him as valuable, raising questions about what seems doubtful and testing these out by personal reflection or cross-references in reading, thinking through suggestions brought to him collaterally by the text, comparing the assertions of his author with his own experience, and applying to daily affairs what he has learned. To initiate and direct these personal reactions is another function of the assignment.

(e) *Know how to comprehend the new in the light of the old.* To be understood the material must be "apperceived"—grasped in the light of one's own past experience. For this purpose there is appropriate the recall, in the assignment, of out-of-school experience, or of related past school learning. This recalled experience can serve as a background for comprehending the new material of the lesson.

(f) *Use such special methods of study* as experience or scientific investigation has shown valuable. In addition to the general technique of study, many lessons call for a supplementary special technique. Under these conditions the teacher should, in the assignment, make such suggestions as the lessons call for as to how best to prepare the lesson.

4. Misunderstandings as to what was assigned are to be obviated by *clear and full assignments.* Teachers take too much for granted in assigning lessons. They assume that pupils will be intelligent enough to know, almost without being

told, what they should do for the next time. Hence what the teachers assign they assign fragmentarily and hurriedly and the pupils do not get the directions clearly. If uniformly good results are to be expected, assignments must be made in such a way that no uncertainty is possible. There are some public school teachers who not only take time to make themselves completely understood, but require pupils to keep "assignment books" in which they note down what is to be done and out of which books the teachers require several pupils in turn, before the class is dismissed, to read aloud what they have written. On this matter of clear assignments Professor Betts says, in his book, *How to Teach Religion:*

> If there is to be written work, this should be fully understood: if handwork or drawing or coloring, it should be made perfectly clear what is required; if memory material is asked for, it should be gone over, the meaning made clear to every child, and directions given as to how best to commit the matter. If outside references are assigned in books or magazines, the reference should be written down in the notebook or given the child on a slip of paper so that no mistake may be made. The purpose and requirement in all these matters is to be as definite and as clear as would be required in any business concern, leaving no chance for failure or mistake because of lack of understanding. Less than this is an evidence of carelessness or incompetence in the teacher.

CONCLUSIONS ON ASSIGNMENT

If home study is to be effective it is, thus, clear that the assignment must be taken seriously. It may not be made during the last minutes of the period, after the closing bell has sounded and when the class is either leaving or restlessly waiting to leave. Nor may it, at however favorable a time it is given, consist of the simple direction to "take the next lesson," or even of any bare prescription of tasks however detailed. Especially when means of pressure are so completely lacking as they are in Sunday school work, and when the conditions for study are so unauspicious, even reasonably effective results from home study cannot be expected unless there is very skillful assignment.

SUPERVISED STUDY IN CLASS

The writer, however, seriously questions the advisability of making any assignments of home work in Sunday schools. Even in the public schools, which have a claim to the pupils' outside time that parents will enforce much more strictly and generally than they will the claim of the Sunday school, many educators are coming to doubt the wisdom of much dependence upon home study. Many public schools are lengthening the school day and having the study (except odds and ends) done in school under the supervision of the teachers. Home study is so irregular, so unevenly distributed among pupils, and is done under such unfavorable conditoins and by such poor methods, that not much dependence can be placed upon it.

All the arguments for bringing study into the classroom, where it can be supervised, would seem to hold with redoubled force for church school work. This change of policy would, of course, demand a longer teaching period than that to which we have become accustomed. The class period should be from forty-five to sixty minutes long—preferably near the latter end of the option. To give so long a period may at first seem impossible; but most Sunday schools give an hour or more anyway to the whole service, and it would probably more than pay in the long run to cut the opening and closing exercises to such length as would permit a really useful class period.

USE OF THE CLASS PERIOD

The long period can be divided into two parts, half for study and half for recitation. Some schools have study first and some the reverse. During the study period the teacher goes around among the individual pupils, finding out which need help, answering their questions, pointing out more effective methods of study, assisting them to run down references, encouraging them in their work, maintaining optimum physical conditions, and otherwise making himself useful. The recitation is held much as it would be if it were based upon home study.

But the most skillful teacher will not wish to divide his hour into two periods, one for study and one for recitation, clearly marked off from each other, but will wish to combine the two. In the ideally conducted class of this type there will be discussion at first so manipulated by the teacher (or volunteered by the pupils) as to result in some problem vital to the aim of the lesson. Help can best be found in books. Therefore the discussion will be interrupted while the pupils, with the help of the teacher, search in textbooks and in the library for the facts they need. Having found what they want, they go on with the discussion until again the need for books arises; and so on till the culmination of the lesson in a realization of its aim. The whole hour is one of study, but alternately the source of help is personal reflection and printed literature. This form of study-lesson requires the highest skill on the part of the teacher, but it has possibilities such as no other teaching condition. It also makes desirable (though not indispensable) ready access to at least a few books, besides the basic text, pertinent to the field studied; but, if the books are well selected, they need not be many, and such working library could often be bought with an amount of money little greater than that previously put into the silly collections intended to parallel the city library.

VI. The Functioning of Instruction

Most of us teachers have a pathetically unsophisticated faith in the efficacy of our instruction. We fancy that if we stand before a class and communicate to it some wise observations, that the principles thus given the members will take immediate and tenacious hold upon their lives and permanently transform their conduct. In fact, to give instruction is one thing; to have it function is quite another thing. There can be no doubt that much we give remains merely as words—and much does not remain even in that poor way. What we teach, if it is to justify itself, must somehow become a vital part of the learner's being.

(a) Concepts that do not rest on the personal experience

of the pupils must be made to take on definite meaning through some sort of *"concreting" process.* The kindly face of Jesus, the dress of the high priest, the temple, the last supper, may, through pictures, be made more real to one as one reads or hears; distant and strange countries, travel routes, or abstract numerical data, may be clearly imaged from maps and charts; general principles of science, ethics, or theology, may be much more definitely comprehended if their presentation is accompanied by illustrations. If made thus tangible these concepts will be not only better understood but applied with much more certainty and effectiveness than if left vague and colorless. Our score-card has, therefore, provided for the rewarding of books that provide for this; and teaching that resorts to it largely is equally to be commended. Professor Yocum has called this process of giving tangible meaning to concepts "realization"; but the writer considers this an unfortunate use of the word and prefers instead even the more awkward expression "concretizing."

(b) Ideals and attitudes that are expected to function as such must be *motivated.* Ideas of what it is right to do will not get very far unless the doing of those things is made very attractive—that is, made to seem very much worth-while, very admirable, very noble—and their opposite very despicable. Sometimes this end may be gained by an explicit appeal to sanctions—fear, personal advantage, the spirit of loyalty, love of God—but more often it will be the result of the whole cast of the situation—the subtly suggested evaluation by the teacher as he talks, the sense or sound or climaxes of poems or songs used to make the idea attractive or repellant, and particularly the admiration the narrator's skill secures for the hero of a story or the contempt for its villain. Ethical lessons devoid of this principle of motivation are most likely to get no further than the classroom door.

(c) What is expected to function as habit should be *drilled to the point of automaticity.* There are passages of scripture, hymns, poems, names, locations, dates, historical and other facts, that it is advantageous the pupil retain perma-

nently. It must not be expected that these will be retained as a result of a single presentation, even if the pupils seem at the moment to have learned them. That would violate a fundamental law of human nature. Provision must be made for drill upon these matters, and for review, until they have been so mastered that the pupils can at any time reproduce them without any hesitation or inaccuracy. Also the out-of-school habits that are expected to result from the church school teaching should be followed and checked up until they are known to function with a uniformity and a certainty that gives promise of enduring practice. It is practice that makes habits. Instruction can only suggest and motivate them. And practice is drill. Therefore textbooks should provide for adequate drill and teachers should not neglect it.

(d) The *application* of general ideas should be specifically taught. We too often take application for granted. We assume that if we present pregnant principles, pupils will themselves see how to apply them. But, as a matter of fact, application is not an easy process; it is a very difficult process, as any one knows who has attempted to carry theories of teaching, or theories of social reform, or any other theories, into practice. If our teaching is not to be left merely in the air, we must train pupils in concrete application. Our principles must be so presented as to have associated with them definite ideas of where they are to be applied and how. Thus the principle that one should be respectful to the aged, should be made definitely and surely to suggest giving an old man a seat in a street car, helping him across an icy or a crowded street, listening respectfully to what he has to say, dealing patiently with his pet notions even though they be childish, and so on. This necessity of making general ideas suggest concrete applications has been very greatly stressed by Professor Yocum (See his "Culture, Discipline and Democracy"), and church school texts and teaching should certainly provide for it. For illustrations see lessons 16, 18 and 19 of the primary scale and 10 and 11 of the junior scale.

(e) *Enriching Information.* Matthew Arnold defined cul-

ture as "a knowledge of the best that has been thought and done in the past." Although this is a rather one-sided definition of his subject, it implies a very important truth. It is worth while to be brought into touch, even if only slightly, with the great names and the great productions of the past and the present; it is worth while to have one's eyes opened to the beauties that lie about one; it is worth while to have as rich and as varied experiences as conditions permit. These things promote culture, enlarge life, add to the fullness of living. Although it is not the central function of the church school to promote general culture, it is its province to add whatever values it can to life without militating against the realization of its fundamental aims. If the reader will compare the lessons to which the judges have assigned a high place in the several scales (lesson plans, viewpoint 5) with those assigned a low place in this respect, he cannot help feeling how much larger a contribution the former make to the enrichment of life than the latter do; and that, too, not at the expense of the aim of the lesson but rather in furtherance of it. Consider, for example, the supplemental value of the information about nature got in lessons 18 and 21 of the primary series, the added familiarity with great historical characters resulting from the allusions in lesson 12 of the junior scale, and the contributions to a knowledge of literature from lessons 14 and 15 of the senior. It is not meant, of course, that writers should deliberately go out of their way to bring in these cultural touches, for that would usually make the result artificial and stilted. But writers whose own lives are richly cultured will inevitably fill their references and their illustrations with a content that will unconsciously express their own culture and add to that of their readers.

VII. Review

Not much of a scientific character is known about review. However the following statements can be made with a reasonable degree of assurance.

I. The functions of review are:

1. To renew, and thus deepen, those old associations that the pupils need to retain permanently.
2. To detect those features not yet fully understood and re-explain them in the light of the larger setting possible at review time.
3. To organize into a co-ordinated whole the material covered.
4. To get up a background for the motivation and understanding of the day's lesson.
5. To orient oneself through the lesson—that is, to take stock from time to time as to what has so far been brought out in the period and what phases of the aim still remain to be accomplished.

II. Regarding the frequency of review.

1. Functions 4 and 5 call for reviews in each lesson and for the sake of that lesson standing alone—intra-lesson reviews, they might be called. Functions 1, 2, and 3 call for reviews of groups of lessons.
2. Whatever material it is desired the pupils retain on any higher level than that of vague impression, must be reviewed from time to time.
3. The interval between reviews on any one bit of subject-matter may be progressively lengthened as time goes on. For example, a passage of scripture may need to be reviewed the Sunday following that on which it was taught, then not again for three weeks, then perhaps after an interval of eight weeks, then a half year, and so on.
4. In the case of material that normally falls into certain reasonably large units, the review should come at the end of a normal unit rather than on a day fixed by the calendar.

III. The following are among effective methods of conducting reviews.

1. Questions asked in class to test the pupils' mastery of the materials.

(a) Fact questions, to check up on the retention of details, or to reinforce such details. (Related to function 1 and 2 of above.)

(b) Organization questions, to check up on the pupils' perception of the relation of one thing to another, or to point out such relation. (Function 2 and 3.)

2. Questions assigned at the preceding class meeting to be looked up in the intervening period.
   (a) A long list of fact questions (for function 1 and 2).
   (b) A list of thought questions (for function 3).
3. An outline of the material covered (function 3).
   (a) Given by the teacher at the preceding class meeting, with the request that pupils organize around it the material reviewed.
   (b) Worked out by the pupils as they review.
   (c) Worked out jointly by the class during the review class period (a time-consuming but very effective method).
4. A sketching through the paragraph headings of the material covered, or through the book's table of contents, refreshing the mind by fuller reading on whatever items are not fully recalled by the headings.
5. A running sketch of how the situation has developed so far. This condenses, and gives a bird's-eye view, of the material, thus fulfilling function 3, also function 4. The running summary may be made by pupil or teacher.
6. Exercises that require the pupil to apply the material covered from a new angle, different from that involved in the first treatment.

PART FOUR: MEASURING THE RESULTS OF TEACHING

BY

J. T. GILES
W. L. HANSON
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CLARA F. CHASSELL
LAURA M. CHASSELL
PAUL F. VOELKER

OUTLINE

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By J. T. Giles.

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By Paul F. Voelker

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(j) The Tracing and Opposites Test
IV. The Administration of Series I Tests
(a) Group Tests
(b) Individual Tests by Chief Examiner
(c) Individual Tests by Assistant Examiner
V. Results of the First Series of Tests
VI. The Two Series of Tests Compared
VII. Series II of the Tests
(a) The Overstatement Test
(b) Test of Truthfulness and Suggestibility
(c) Receiving-Help Test

(d) Reliability Test
(e) Honesty Test
(f) The Tip Test
(g) The Push-Button Test
(h) "A" Test
(i) The Cardboard Test
(j) The Completion Test
VIII. The Administration of Series II Tests
IX. The Results of the Second Series Tests
X. Conclusions

PART FOUR: MEASURING THE RESULTS OF TEACHING

Chapter XIV

SUNDAY SCHOOL EXAMINATION A

Testing Bible Information and Ethical Judgment

During the past decade or so the subject-matter of instruction and the technique of method in the public schools of this country have been considerably modified by the introduction of improved methods of measuring the results of teaching. Teachers have always placed some estimate upon the success or failure of their work but the methods employed for doing this have often been crude and inaccurate. The new movement seeks not only greater precision but also attempts to separate the complex educational process into simpler factors which in turn lend themselves more readily to objective measurement. As a result of this work there are now available in nearly all school-subjects one or more standardized tests by the use of which the teacher may measure with a considerable degree of accuracy the achievement of a class in a particular subject as compared with that of hundreds of other classes working in the same subject. The benefits to be derived from such possibilities are quite obvious and need not be discussed further here.

In any plan for the improvement of religious education, an instrument that has produced such a beneficial effect on public education cannot be ignored. For that reason a similar kind of test has been devised to measure the amount of knowl-

edge and the degree of ethical judgment acquired by Sunday school pupils of various ages.

The form of examination selected for this purpose is the one known as the True-False in which there are presented to the pupil a number of statements, about half of which are true and the remainder untrue, covering the material of instruction which it is desired to test. Pupils are asked to indicate by underscoring one of the words "True-False" following each statement whether the statement itself expresses a truth or a falsehood. Although it is a rather recent invention, this kind of test has proved to be quite efficient and has several advantages over the traditional form of examination, some of which may be suggested.

1. Much more ground can be covered in a given length of time, say twenty minutes, by this sort of test than by the old form of essay examination in which the pupil was asked to write on several topics or to answer a number of questions in writing. This is clear from an inspection of Sunday School Examination A (page 382) in which judgment is passed by the pupil on fifty statements covering important events and characters in the Old and New Testaments and twenty-five statements involving ethical judgment. Very few pupils fail to complete the test in the twenty minutes allowed and a majority use less than fifteen minutes.

It would be impossible without some such device as this to give such a comprehensive examination to Sunday school pupils in the short time available during the regular lesson period.

2. The True-False examination is easily given and quickly scored. The directions are simple and easily understood by everyone. Little time is consumed preparing to give the test, and since there is no writing to be done in the test proper the entire time and energy of the pupil is devoted to deciding what is the correct answer. In scoring the examination it is only necessary to count the right and wrong answers and to subtract the latter from the former. This may be done by the pupils themselves while the examiner reads the correct answers, or the pupils may exchange papers before scoring or

the examiner may afterward score them rapidly and accurately by reference to a stencil mat properly marked and placed over the examination paper for ready comparison.

3. The attitude of pupils toward a True-False examination is not one of hostility or of dread as it is too often with the traditional forms of test. It does not involve the nervous strain. On the other hand it is often entered into with the play spirit and becomes an enjoyable exercise.

4. It is an excellent device for teaching as well as for testing. After giving an examination of this kind not only is the teacher in possession of the knowledge which will enable her to direct the attention of the class to those parts of the lesson where study is needed but the class also is in a questioning mood, a situation ripe for good teaching.

5. Finally, the True-False form of examination is a valid testing instrument. Where it has been used as a test of knowledge or of achievement in school subjects the results have been more consistent and have compared more favorably with the total estimate of the pupil's standing in class, derived from a variety of sources such as written work, daily recitations, essay examinations, intelligence tests, etc., than any other form of test.

Dr. Gates in a recent article ("Journal of Educational Psychology," May, 1921) has presented a summary of results obtained by the use of this form of test in the Department of Educational Psychology, Teachers College, Columbia University, in which he shows its superiority as a measuring device to the older methods of testing and rating pupils. In the light of this evidence, Sunday School Examination A has been formulated and successfully used in testing over two thousand pupils in twenty-four Sunday schools in various parts of the country, but chiefly in Indiana.

Before proceeding to an examination of the test itself and the results secured, there are two objections sometimes urged against it which should receive consideration.

The first of these objections has to do with the scoring of the test. As indicated above, the method of scoring is to subtract the number of wrong answers from the number right or,

that which gives the same result, to double the number of wrong answers and subtract this product from the total attempts. The reason for this procedure is obvious when it is remembered that pupils guess at those answers they do not know and by the law of chance will guess as many right as wrong. To find the number guessed at then it is only necessary to double the number of wrong answers.

It is true that this procedure is valid only when there is a comparatively large number of chances. If the examination consisted of only ten statements the chance of error in any individual case would be large. Where fifty or more statements are answered the accuracy of this method of scoring is beyond question.

The second criticism brought against the test is more serious and is deserving of careful consideration. It questions the propriety of placing untrue statements before immature minds and points out that first impressions both tend to persist and are difficult to supplant. The argument follows the same lines as that urged so effectively against "false syntax" in grammar a few years ago.

The answer to this argument has been pointed out by Dr. Charters and is as follows: Where memory alone must be relied upon, as for example in the spelling of "sep *a* rate," the incorrect form should be avoided as much as possible; but where a rule or principle is to be applied it is not only permissible but necessary that both the correct and the incorrect form should be presented in order that the pupil may be taught to discriminate between them. The validity of this statement of the case is also borne out by the ever present need on the part of every citizen to distinguish the true and the false in his every day reading. It would seem in fact that the value of this principle has been underestimated as well as misunderstood in our teaching, and that devices such as the True-False test are much needed in our schools.

Sunday School Examination A

The Standardized Sunday School Examination A is a scientific educational test covering the Sunday School Course of

Study in the Old Testament, New Testament and Christian Ethics. The topics treated in the examination are those which have been most fully treated in the International Uniform and Graded Lessons, and in other widely used lesson systems.

The purpose of this examination is the usual one of testing the pupil's knowledge of that curriculum material which he has been taught in the classroom and elsewhere. By its aid teachers can more intelligently plan their lessons and direct their recitations. They know better what pupils need their assistance and in what ways. It is an effective teaching instrument. It saves much of the time spent by teachers in the past trying to find out how much of the lesson material has been acquired by each pupil.

Another function of this examination is to measure the efficiency of the instruction in the school as a whole. By giving the examination under the same conditions to a large number of schools, standard scores have been derived by which any individual school may measure its attainment, as compared with that of other schools. Such standards have been extensively and effectively used by public schools in the various school subjects. The Standardized Sunday School Examination A is an attempt to apply similar methods in the field of religious education.

A further purpose of the test is to evaluate the subject matter of the curriculum itself. What part of it, because it is considered important by teachers and pupils, becomes the permanent possession of those who study it, and what part is only slightly retained? Examination A makes a beginning toward answering this question.

A facsimile of the examination follows, accompanied by tables showing the results obtained from over two thousand pupils in more than twenty schools. In order to make comparison with the standards here derived it is necessary that the test be given in its original form and that the instructions for giving and scoring be followed carefully. Duplicate forms of the examination, similarly standardized, would enable any superintendent to measure the improvement in the instruction and achievement of his school from time to time.

TABLE XX—SUNDAY SCHOOL EXAMINATION A

Keep this page UP until you are told to begin
Fill out each of the following blank spaces

1. Name of city..... 2. Church denomination.....
3. Your age last birthday..... 4. Are you male or female?.....
5. What day-school year or grade have you completed?.....
6. Is your Sunday school class organized with officers?.....
7. How many years have you attended Sunday school?.....
8. How many months have you attended a week-day religious school?.....

READ THESE INSTRUCTIONS CAREFULLY

On the following three pages are seventy-five statements about the Old and New Testaments and about moral questions. About half of them are true and the remainder are not true. Read each statement carefully and, if you think it is true, draw a line under the word TRUE to the right of it, but if you think it is false, draw a line under the word FALSE to the right of it, thus:

Noah's ark was made of iron.....TRUE FALSE

If you do not know whether the statement is true or not, *guess*. Draw a line under *either* TRUE or FALSE after *every one* of the statements. Work carefully, but do not study too long on any one statement. If you underline the wrong word by mistake, write an O across that line showing that it is to be omitted.

Examination Score.....

Page 2.

1. Christ was born in Jerusalem.....TRUE FALSE
2. Herod asked the wise men to tell him when they found Jesus so that he might worship him, but they did not obey.....TRUE FALSE
3. Mary and Joseph lived in Egypt until Herod died.....TRUE FALSE
4. John the Baptist asked that he might baptize Jesus...TRUE FALSE
5. John the Baptist was loyal to Christ, although it meant sacrifice on his part.....TRUE FALSE
6. While Christ was fasting and being tempted in the wilderness, his twelve disciples awaited his return in Jerusalem.....TRUE FALSE
7. The beatitudes and the Lord's Prayer are a part of the Sermon on the Mount.....TRUE FALSE
8. In the parable of the sower, the seed is God's word..TRUE FALSE
9. Judas pretended to love Jesus but showed by his acts that he loved money more.....TRUE FALSE
10. Peter bravely defended Jesus at his trial before Pilate.....TRUE FALSE
11. Roman soldiers crucified Christ between two thieves..TRUE FALSE
12. After Jesus arose he appeared to the disciples on the day of Pentecost.....TRUE FALSE
13. Paul visited Greece and preached in Athens.....TRUE FALSE
14. Barnabas was the first Christian martyr.....TRUE FALSE
15. Peter and John healed a lame beggar who had asked them for money.....TRUE FALSE
16. Saul gave his consent to the murder of Stephen.....TRUE FALSE
17. The Sanhedrin was a Jewish temple.....TRUE FALSE
18. The disciple who denied that he knew Christ afterward suffered persecution for preaching Christ's gospel.....TRUE FALSE

19. Paul raised Lazarus from the dead.....TRUE FALSE
20. Peter, James and John were with Christ on the Mount of Transfiguration.....TRUE FALSE
21. The book of Revelation was written by James.....TRUE FALSE
22. Timothy wrote the Epistles bearing his name.....TRUE FALSE
23. Peter washed the feet of the apostles at the Last Supper.....TRUE FALSE
24. Pilate said that Christ ought to be crucified because he claimed to be King of the Jews.....TRUE FALSE
25. The Good Samaritan was a friend to the man who fell among thieves.....TRUE FALSE

.... Score.....

Page 3.

26. Adam and Eve were driven from Eden because they disobeyed God.....TRUE FALSE
27. Abel's offering was not acceptable to Jehovah.....TRUE FALSE
28. During the absence of Moses the Children of Israel made a serpent of brass for an idol.....TRUE FALSE
29. Moses led the Children of Israel into the Promised Land of Canaan.....TRUE FALSE
30. Aaron was called the great Lawgiver.....TRUE FALSE
31. Jacob left home for fear his brother would kill him..TRUE FALSE
32. Abraham moved with his family into a new country on account of his religion.....TRUE FALSE
33. Abraham was unselfish and allowed his nephew to choose the best land.....TRUE FALSE
34. Joseph when a boy was sold by his own brothers and taken to Egypt.....TRUE FALSE
35. Joseph was put in prison because he told the King there was going to be a famine.....TRUE FALSE
36. Joshua was the leader of the Israelites after the death of Moses.....TRUE FALSE
37. Gideon was a prophet of Israel.....TRUE FALSE
38. The twelve spies sent into Canaan reported that the people were friendly.....TRUE FALSE
39. Samson killed Goliath.....TRUE FALSE
40. Jonathan saved David's life.....TRUE FALSE
41. David was the first King of Israel.....TRUE FALSE
42. Ruth was the sister of Naomi.....TRUE FALSE
43. Absalom was treacherous and proud and he tried to become king.....TRUE FALSE
44. Samuel did not want Israel to have a king.....TRUE FALSE
45. Solomon was a great military leader and gained many victories.....TRUE FALSE
46. Nehemiah refused to rebuild the walls of Jerusalem...TRUE FALSE
47. Isaiah was the Prophet of Lamentations.....TRUE FALSE
48. Elijah won a victory over the priests of Baal on Mt. Carmel.....TRUE FALSE
49. Esther was a Jewish maiden who married a king of Persia.....TRUE FALSE
50. Daniel disobeyed the king's commandment in order to worship God according to his usual custom.....TRUE FALSE

.... Score.....

Page 4.

51. When you are out with a group of companions it is always right to do what the majority of the group wishes to do.....TRUE FALSE
52. It is our duty to help those who are the victims of injustice.....TRUE FALSE
53. Toleration is the opposite of coöperation.....TRUE FALSE
54. If one makes a promise which he is unable to keep he should make an apology and an explanation.....TRUE FALSE
55. The Golden Rule applies to individual persons, but not to cities and states.....TRUE FALSE
56. It is wrong to gamble because in the end we will probably lose more money than we win.....TRUE FALSE
57. Swearing is often helpful when we are angry.....TRUE FALSE
58. It is wrong to steal from one who has secured his wealth dishonestly.....TRUE FALSE
59. If one is disappointed with an expected gift he should honestly say so.....TRUE FALSE
60. Untruthfulness should not be corrected in children because it is natural for them to be untruthful....TRUE FALSE
61. To live an honest, upright, moral life is not sufficient to be a Christian.....TRUE FALSE
62. The number thirteen often brings bad luck.....TRUE FALSE
63. It is our Christian duty to assist in bettering the insanitary conditions in Chinese cities.....TRUE FALSE
64. Because gluttony injures the health it is unchristian..TRUE FALSE
65. A righteous man is one who obeys the Golden Rule..TRUE FALSE
66. Selfishness is sinful because it lessens the good and increases the evil in the world.....TRUE FALSE
67. It is more honorable to have charge of an office than to work at a trade.....TRUE FALSE
68. Stupidity is more sinful than deceit.....TRUE FALSE
69. Unnecessarily failing to meet an appointment on time is both immoral and unchristian.....TRUE FALSE
70. John Brown committed a sin when he violated the laws of his country in an attempt to destroy human slavery.....TRUE FALSE
71. Our duty is greater to secure justice for the people of our own race and religion than for others.....TRUE FALSE
72. Cheating a railroad is as much a sin as cheating a person.....TRUE FALSE
73. It is wrong for a newspaper editor to publish untrue statements in his paper.....TRUE FALSE
74. If a teacher makes a mistake in adding up the points on an examination paper it is as much the pupil's duty to report it if the grade is too high as if it is too low.....TRUE FALSE
75. If a store keeper gives you too much change it is all right to keep it because he would probably do the same if you paid him too much.....TRUE FALSE

.... Score.....

Directions to Examiners for Giving

The examiner should secure permission from the Superintendent and Pastor to give the examination in the school on a certain date using all pupils in the school ten years of age and older for about thirty minutes following the opening exercises.

Explain that the score of the school as compared with a standard score will be reported to the superintendent but will not be made public by the examiner. Be sure to get the address to which this information is to be sent and attach it to the bundle of papers from that school.

Ask the Superintendent to assemble the pupils (ten years old and older) by *classes* in a room large enough to hold all of them comfortably. Ask the teachers to take charge of their classes and request the superintendent to see that every class is provided with a teacher.

See that every pupil has something upon which to support the examination paper while he writes. An open hymnal or board covered book will do since it is only necessary to do a little writing in the examination.

Next see that every pupil is provided with a sharpened pencil ready to write. The examiner should have a supply of small sharpened pencils on a table at the front of the room. When the teachers have determined the number necessary to supply their classes they can come forward and get them, securing at the same time from the same table enough copies of the examination to supply one to each pupil and one for the teacher. The latter may be retained by the teacher for discussion the following Sunday if desired.

When the pencils and examination blanks have been distributed the examiner should get the attention of the school and ask the pupils to fill out the blank spaces on page 1. Request the teacher to see that these instructions are carried out fully. Call attention to the request on page 1 to keep that page up until all are ready to start together.

Wait until all are through writing and are at attention. Then ask pupils and teachers to read silently the instructions

on the lower part of page 1 while you read them slowly aloud. When this has been done ask if there are any questions before the examination begins because none will be permitted after it starts. Say that twenty minutes will be allowed for the examination and that warning at the end of eighteen minutes will be given. It has been found by trial that all but a few pupils in each school will easily complete the examination in that time.

Start all the children of the school together by asking them to fold the paper so that page 2 is up and begin at once to answer the questions. Teachers should not take the examination but should see that their pupils are supplied with materials, that the instructions of the examiner are carried out, that order is maintained in the room, and that there is no communication between pupils in regard to the examination.

At the end of eighteen minutes announce that two more minutes remain for those to finish the examination who have not already done so. Ask those who are through to look over their papers to see that all questions are answered. Ask teachers to look over the shoulders of the pupils if possible to see that every pupil has answered every question.

At the end of the time announced ask the teachers to collect the papers and pencils and to bring them to the table in the front of the room. The school can then be turned over to the superintendent.

It is important that the above instructions be carried out exactly as stated in order to secure uniformity of conditions in all schools where the examination is given. It is especially important that no questions or interruptions be permitted while the pupils are answering the questions. As far as possible each pupil should take the examination without outside interruption or information. Pupils should be encouraged as far as possible to answer every question whether they know the right answer or not.

It is permissible to say to the pupils in the beginning that this is a new kind of examination which they will not dislike as much as the old fashioned kind, but that on the other hand they may rather enjoy it.

Directions for Scoring Papers

A stencil mat is provided which is laid upon each page in succession exposing and enclosing the column of TRUE-FALSE responses on that page. On either side of this column there is marked on the mat the number of the question on a line with its answer, on the left side if the answer is TRUE and on the right if it is FALSE. It is thus seen by glancing down the column, which of the pupil's answers, as indicated by the underscoring, correspond to the correct answers along the side of the column and which do not.

In marking the paper the scorer makes a cross in the middle of the column between the words true and false to indicate an incorrect answer.

If the question has been omitted and no answer given, an o is placed in the same position showing the omission. Only incorrect and omitted answers are marked. If both true and false are underscored this is counted an omission unless it is clear which one is intended.

When the column on one page has been marked, the mat is removed and the scorer first counts the number of o's in the column. This number is subtracted from 25, the number of questions on the page, and the remainder entered on the first dotted line at the bottom of the page. If there are no omissions this remainder is 25.

The scorer next counts the crosses in the column indicating incorrect answers and enters this number on the second dotted line at the bottom of the page. The score is then derived by doubling the latter number and subtracting this product from the first number. The score is entered in the space following the word "Score."

The reason for this method of scoring cannot be fully explained here but a detailed explanation can be found in Vol. I, No. 1, of the *Journal of Educational Research* in an article by Professor W. A. McCall. It may be suggested, however, that since a pupil is asked to guess if he does not know the answer, one half of his answers to those questions which he does not know will be right and one half will be

wrong. Thus by doubling the number of wrong answers we get the number of questions he did not know. Subtracting this number from the number he attempted to answer gives the number he actually did know for his score.

When each of the pages 2, 3, and 4 have been scored in this way these three scores are added together for a total score and this is entered at the bottom of page 1. Owing to the difference in character of the subject-matter in the three parts of the test it has been found advantageous to treat their scores separately in the derivation of standards and the comparison of results.

After all the papers of the school have been scored as indicated above they should be sorted into piles as indicated in Tables XXI-XXVI and comparison made with the standard scores there derived. The method for computing the median or average score may be found in a number of recent text-books on elementary statistics.

TABLE XXI — DISTRIBUTION OF SCORES BY SCHOOLS

NEW TESTAMENT — AGES 10–18 YEARS

Scores	*School Number* 1	2	3	4	5	6	7	8	9	10	11
21–25	0	2	0	1	1	0	0	1	2	0	0
16–20	0	0	6	3	2	0	1	1	6	0	1
11–15	1	19	14	12	3	5	7	19	14	2	3
6–10	11	18	1	28	10	8	7	17	14	4	5
1–5	36	29	2	47	8	13	27	34	10	9	10
0 or less	16	11	1	28	5	6	5	13	2	4	1
Total	64	79	24	119	29	32	47	85	48	19	20
Median	2.22	4.91	12.86	3.35	5.75	3.84	3.43	4.34	9.20	3.06	4.50

TABLE XXII — DISTRIBUTION OF SCORES BY SCHOOLS

OLD TESTAMENT — AGES 10–18 YEARS

Scores	*School Number* 1	2	3	4	5	6	7	8	9	10	11
21–25	0	2	0	1	1	0	0	1	3	0	0
16–20	0	0	2	1	1	0	0	2	4	0	1
11–15	2	9	5	11	0	2	7	15	14	2	1
6–10	19	17	6	35	8	8	5	23	13	3	4
1–5	22	29	10	48	8	14	26	22	11	7	6
0 or less	20	16	1	24	11	8	9	22	3	7	8
Total	63	73	24	120	29	32	47	85	48	19	20
Median	3.61	3.54	5.83	3.75	2.18	2.50	2.79	4.66	8.84	1.78	1.66

Tables XXI-XXVI, inclusive, give a distribution of the scores made by all pupils in twenty-four schools. The scores, grouped by fives, with 25 for a perfect score in each part of the examination, are shown at the left of each table. The schools are represented by the number shown at the top. The figures in the body of the table give the number of pupils in each school making the score represented in the column at the left. The bottom line of each table gives the median or average score for each school, which is to be compared with the median of the total to be found in the right hand column of the table.

The data presented in these tables were secured in nearly every case by a paid, disinterested and experienced examiner who followed explicitly the directions given above. While the geographical distribution of schools is not as wide as could be desired, the reliability of the results cannot be seriously questioned.

TABLE XXI — *Continued*

12	*13*	*14*	*15*	*16*	*17*	*18*	*19*	*20*	*21*	*22*	*23*	*24*	*Total*
0	1	0	0	6	0	1	0	6	2	1	0	4	28
2	9	2	1	8	0	1	2	9	5	0	7	1	67
21	17	4	11	17	8	6	8	39	25	2	17	15	289
42	44	8	22	17	11	13	10	28	40	9	20	37	424
76	81	12	44	30	13	20	10	26	49	12	21	43	662
29	24	10	33	18	14	16	2	12	21	7	10	9	297
170	176	36	111	96	46	57	32	120	142	31	75	109	1767
3.68	3.95	3.33	2.55	5.00	3.46	3.12	7.00	8.93	5.12	3.38	6.63	5.34	4.43

TABLE XXII — *Continued*

12	*13*	*14*	*15*	*16*	*17*	*18*	*19*	*20*	*21*	*22*	*23*	*24*	*Total*
0	1	0	0	6	0	0	0	3	1	0	0	0	19
3	4	1	1	2	0	1	0	9	9	1	1	2	45
14	17	3	13	20	4	5	3	34	18	4	16	6	225
39	28	5	38	21	7	11	8	34	34	5	28	32	431
66	72	15	39	32	20	21	19	26	61	17	20	48	659
48	54	12	20	15	15	18	2	14	18	4	10	21	380
170	176	36	111	96	46	56	32	120	141	31	75	109	1759
2.80	2.36	2.00	4.55	5.24	2.00	2.38	3.68	5.00	4.20	3.38	6.34	3.49	3.79

TABLE XXIII — DISTRIBUTION OF SCORES BY SCHOOLS

ETHICAL JUDGMENT — AGES 10–18 YEARS

Scores	*School Number* 1	2	3	4	5	6	7	8	9	10	11
21–25.....	2	..	1	7	4	0	1	4	4	0	0
16–20.....	7	..	8	19	4	2	3	11	17	1	2
11–15.....	16	..	6	30	7	4	7	30	19	3	6
6–10.....	18	..	2	28	8	8	6	16	6	2	1
1–5	12	..	3	16	6	10	15	17	0	5	6
0 or less...	10	..	4	20	0	4	14	5	2	8	5
Total.....	65	..	24	120	29	28	46	83	48	19	20
Median.....	7.92	...	12.50	9.28	10.36	5.00	3.00	10.58	14.21	1.50	4.16

TABLE XXIV — DISTRIBUTION OF SCORES BY SCHOOLS

NEW TESTAMENT — AGES OVER 18 YEARS

Scores	*School Number* 1	2	3	4	5	6	7	8	9	10	11
21–25.....	..	..	..	..	7	..	6	..	13	..	0
16–20.....	..	..	..	..	8	..	7	..	12	..	3
11–15.....	..	..	..	..	11	..	9	..	24	..	0
6–10.....	..	..	..	..	10	..	13	..	17	..	1
1–5	..	..	..	..	12	..	20	..	11	..	1
0 or less.....	..	..	..	..	5	..	7	..	5	..	2
Total.....	..	..	..	..	53	..	62	..	82	..	7
Median.....	..	..	..	..	9.75	..	6.54	..	11.66	..	7.50

TABLE XXV — DISTRIBUTION OF SCORES BY SCHOOLS

OLD TESTAMENT — AGES OVER 18 YEARS

Scores	*School Number* 1	2	3	4	5	6	7	8	9	10	11
21–25.....	..	..	..	..	7	..	4	..	8	..	1
16–20.....	..	..	..	..	4	..	4	..	12	..	1
11–15.....	..	..	..	..	9	..	4	..	15	..	0
6–10.....	..	..	..	..	7	..	12	..	19	..	1
1–5	..	..	..	..	12	..	21	..	20	..	1
0 or less.....	..	..	..	..	13	..	17	..	8	..	3
Total.....	..	..	..	..	52	..	62	..	82	..	7
Median.....	..	..	..	..	5.71	..	3.43	..	8.42	..	2.50

TABLE XXIII — *Continued*

12	*13*	*14*	*15*	*16*	*17*	*18*	*19*	*20*	*21*	*22*	*23*	*24*	*Total*
6	6	4	5	7	2	5	..	3	3	0	9	5	78
23	36	2	12	17	4	5	..	21	21	2	18	14	249
57	53	4	33	24	9	12	..	35	37	10	20	46	468
31	32	5	23	14	8	11	..	24	23	10	8	23	307
33	37	9	28	26	8	14	..	27	32	4	11	15	334
20	10	9	10	7	12	7	..	10	16	3	8	6	190
170	174	33	111	95	43	54	..	120	132	29	74	109	1626
10.88	10.75	4.17	8.80	10.10	5.94	7.73	..	9.80	8.91	8.75	12.50	11.14	9.70

TABLE XXIV — *Continued*

12	*13*	*14*	*15*	*16*	*17*	*18*	*19*	*20*	*21*	*22*	*23*	*24*	*Total*
1	11	..	2	10	2	3	..	0	..	5	14	..	74
3	12	..	3	2	4	1	..	0	..	8	24	..	87
4	35	..	0	2	12	0	..	0	..	7	11	..	115
8	40	..	2	4	13	0	..	0	..	12	16	..	136
4	51	..	0	2	11	0	..	3	..	11	4	..	130
4	12	..	0	4	5	0	..	0	..	2	1	..	47
24	161	..	7	24	47	4	..	3	..	45	70	..	589
7.50	7.19	..	17.50	15.00	7.88	21.66	..	2.50	..	8.96	15.63	..	9.32

TABLE XXV — *Continued*

12	*13*	*14*	*15*	*16*	*17*	*18*	*19*	*20*	*21*	*22*	*23*	*24*	*Total*
0	9	..	1	7	1	1	..	0	..	1	11	..	51
2	12	..	1	3	2	1	..	0	..	6	13	..	61
2	13	..	0	3	9	1	..	0	..	6	14	..	76
4	35	..	5	3	4	0	..	1	..	7	13	..	111
11	62	..	0	5	24	1	..	1	..	20	9	..	187
5	30	..	0	3	7	0	..	1	..	4	10	..	101
24	161	..	7	24	47	4	..	3	..	44	70	..	587
3.18	4.07	..	8.50	11.66	3.44	15.00	..	2.50	..	4.50	11.10	..	5.25

TABLE XXVI — DISTRIBUTION OF SCORES BY SCHOOLS

ETHICAL JUDGMENT — AGES OVER 18 YEARS

	School Number										
Scores	*1*	*2*	*3*	*4*	*5*	*6*	*7*	*8*	*9*	*10*	*11*
21–25.....	..	..	..	..	6	..	6	..	11	..	0
16–20.....	..	..	..	..	13	..	23	..	21	..	2
11–15.....	..	..	..	..	12	..	18	..	25	..	0
6–10.....	..	..	..	..	8	..	8	..	14	..	3
1–5	..	..	..	..	8	..	5	..	9	..	2
0 or less....	..	..	..	..	3	..	2	..	0	..	0
Total.....	..	..	..	..	50	..	62	..	80	..	7
Median.....	..	..	..	..	12.50	..	14.44	..	13.40	..	7.50

TABLE XXVII — MEDIAN SCORES OF 24 CHURCH SCHOOLS IN SUNDAY SCHOOL EXAMINATION A

FOR AGES 10–18 YEARS

School Number	*New Testament*	*Old Testament*	*Ethical Judgment*	*Total Score*	*Percentage Score*
9	9.29	8.84	14.21	32.34	43.12
3	12.86	5.83	12.50	31.19	41.59
23	6.63	6.34	12.50	25.47	33.96
20	8.93	5.00	9.80	23.73	31.64
16	5.00	5.24	10.10	20.34	27.12
24	5.34	3.49	11.14	19.97	26.63
8	4.34	4.66	10.58	19.58	26.11
5	5.75	2.18	10.36	18.29	24.39
21	5.12	4.20	8.91	18.23	24.31
12	3.68	2.80	10.88	17.36	23.15
13	3.95	2.36	10.75	17.06	22.75
4	3.35	3.75	9.28	16.38	21.84
15	2.55	4.55	8.80	15.90	21.20
22	3.38	3.38	8.75	15.51	20.68
18	3.12	2.38	7.73	13.23	17.64
1	2.22	2.61	7.92	12.75	17.00
17	3.46	2.00	5.94	11.40	15.20
6	3.84	2.50	5.00	11.34	15.12
11	4.50	1.66	4.16	10.32	13.76
14	3.33	2.00	4.17	9.50	12.67
7	3.43	2.79	3.00	9.22	12.29
10	3.06	1.78	1.50	6.34	8.45
19	7.00	3.68	...	...	...
2	4.91	3.54	...	...	...

Table XXVII shows the median scores of the twenty-four Sunday schools in the New Testament, Old Testament, Ethical Judgment, Total Scores, and Percentage Scores arranged from highest to lowest of the latter. Only the ages ten to eighteen are shown in this Table because these scores

TABLE XXVI — *Continued*

12	*13*	*14*	*15*	*16*	*17*	*18*	*19*	*20*	*21*	*22*	*23*	*24*	*Total*
5	37	..	2	6	4	0	..	0	..	6	31	..	114
6	49	..	3	10	10	3	..	2	..	11	23	..	176
8	47	..	1	4	9	0	..	0	..	17	9	..	150
2	14	..	1	1	10	1	..	0	..	5	2	..	69
2	9	..	1	1	4	0	..	1	..	4	2	..	48
1	4	..	0	1	2	0	..	0	..	1	3	..	17
24	160	..	8	23	39	4	..	3	..	44	70	..	574
14.38	15.61	..	16.66	17.75	11.94	16.66	..	16.25	..	13.53	19.13	..	15.10

are the only ones considered in determining the final score of a school for the Index Number described in another section of this report. The reason for this is because of the great varia-

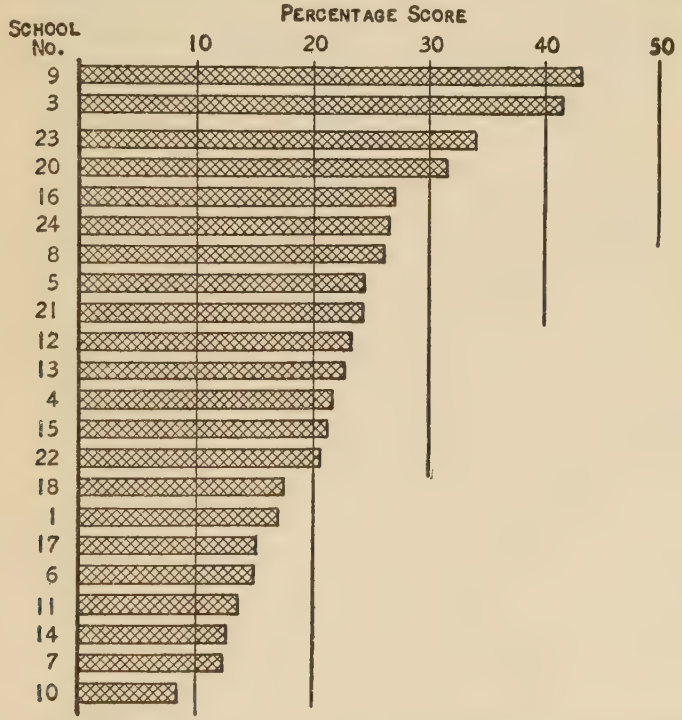

Chart VIII — Graphical Representation of Percentage Scores for 22 Sunday Schools in Sunday School Examination A

tion in the adult membership of Sunday schools and the further fact that some Protestant Denominations have no adult department in their schools.

The variation in total scores for the various schools is graphically presented in Chart VIII, on page 393.

Scores by Ages. Tables XXVIII, XXIX and XXX show the median scores for each age up to and including eighteen years in the three parts of the examination. The distribution of the scores showing the number of pupils of each age receiving each score is shown in the main body of each table and the median scores are shown in the last line.

These median age-scores are summarized in Table XXXI and are graphically represented in Chart IX. It must be remembered that the maximum score for each part of the examination is 25. These scores may be expressed in terms of percentages if desired by multiplying by four.

TABLE XXVIII—DISTRIBUTION OF SCORES BY AGES IN SUNDAY SCHOOL EXAMINATION A

NEW TESTAMENT

Scores	Ages *10*	*11*	*12*	*13*	*14*	*15*	*16*	*17*	*18*
21–25	0	0	2	2	6	5	1	1	7
16–20	0	6	7	6	10	12	7	4	3
11–15	16	25	28	40	45	34	34	18	3
6–10	21	50	60	50	57	39	34	27	12
1–5	76	75	112	96	65	50	50	29	10
0 or less	39	52	41	41	32	21	25	4	7
Total	152	208	250	235	215	161	151	83	42
Median	2.44	3.47	3.75	3.86	5.92	6.22	5.63	6.57	6.66

TABLE XXIX—DISTRIBUTION OF SCORES BY AGES IN SUNDAY SCHOOL EXAMINATION A

OLD TESTAMENT

Scores	Ages *10*	*11*	*12*	*13*	*14*	*15*	*16*	*17*	*18*
21–25	0	0	2	2	5	6	0	0	4
16–20	0	2	1	3	8	15	5	3	3
11–15	14	20	30	30	32	25	22	12	8
6–10	29	47	52	56	58	38	43	30	8
1–5	62	85	104	98	76	48	47	33	10
0 or less	44	55	56	46	34	29	33	15	9
Total	149	209	245	235	213	161	150	93	42
Median	2.46	2.91	3.20	3.65	4.77	5.46	4.47	4.77	7.00

TABLE XXX—DISTRIBUTION OF SCORES BY AGES IN SUNDAY SCHOOL EXAMINATION A

ETHICAL JUDGMENT

Scores	Ages 10	11	12	13	14	15	16	17	18
21–25	0	0	3	2	12	17	13	13	4
16–20	1	12	23	30	36	34	38	31	13
11–15	14	36	57	53	71	62	63	29	18
6–10	24	47	42	56	38	21	23	15	4
1–5	54	55	62	56	37	20	10	6	3
0 or less	36	38	37	21	17	7	5	1	0
Total	129	188	224	218	211	161	152	95	42
Median	2.63	5.11	6.54	7.86	10.95	12.62	13.02	14.39	14.00

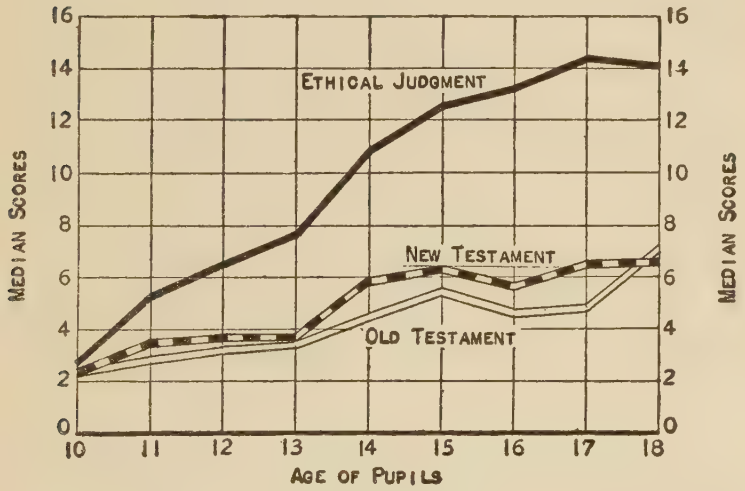

CHART IX.—GRAPHICAL REPRESENTATION OF MEDIAN AGE-SCORES IN SUNDAY SCHOOL EXAMINATION A

TABLE XXXI—MEDIAN SCORES BY AGES IN SUNDAY SCHOOL EXAMINATION A

Ages	*10*	*11*	*12*	*13*	*14*	*15*	*16*	*17*	*18*	*Median*
New Testament.....	2.44	3.47	3.75	3.86	5.92	6.22	5.63	6.57	6.66	4.43
Old Testament.....	2.46	2.91	3.20	3.65	4.77	5.46	4.47	4.77	7.00	3.79
Ethical Judgment.....	2.63	5.11	6.54	7.86	10.95	12.62	13.02	14.39	14.00	9.70

Correlation

If a pupil makes a high score in one of the parts of this examination, does he make a high score in the other two parts, is there no relationship or is there an opposite relationship such that if a high score is made in one part a low score is to be expected in another? This question is answered in Tables XXXII, XXXIII, and XXXIV.

A glance at Table XXXII will show the method of its construction. Scores in the New Testament increase upward and in the Old Testament to the right. There were 96 pupils (lower left-hand corner) who scored 0 or less in each test while the 22 in the upper right-hand corner square scored from 21 to 25 in each test. The fact that the larger number of pupils cluster along the diagonal joining these two corners indicates a fairly high degree of correspondence or of correlation between these two sets of values such that pupils who score high in one usually score high in the other, and those who make an average score in one usually do so in the other.

It is also to be seen from the tables that correlation is greater in Table XXXII than in the other two. This means, as would be expected, that the knowledge or ignorance of the subject-matter in the Old and New Testament examinations is more nearly the same than is proficiency in either Old or New Testament and ethical judgment. It further appears from the tables that the correlation is greater between the New Testament and ethical judgment than that between the Old Testament and ethical judgment. Since our common ethical standards are derived much more largely from the New Testament than from the Old, this result is not surprising.

It is still true, however, that even between the Old and New Testament scores the correlation is not as high as might have been expected. An exact statement of the case can only be made in the language of statistics. Stated thus with mathematical exactness the correlation coefficient for Table XXXII is .50, for Table XXXIII is .38 and for Table XXXIV is .33. On a basis of 1.00 for perfect correspondence and .00 for no relationship whatever in scores, these three figures indicate the relative degrees of correlation for the three tables.

Owing to the obvious differences in the character of the subject-matter in the three parts of the examination and the varying degrees of training of the pupils in each no conclusions can be drawn from these results concerning the validity and reliability of the test itself. The only inference warranted by the figures seems to be that the relations established between the study of the English Bible and the ethical standards of everyday life are not as close as we had hoped or desired.

TABLE XXXII — CORRELATION — NEW TESTAMENT AND OLD TESTAMENT IN SUNDAY SCHOOL EXAMINATION A

New Testament Scores	Old Testament Scores: *0 or Less*	*1–5*	*6–10*	*11–15*	*16–20*	*21–25*
21–25	0	0	0	6	18	22
16–20	4	4	18	24	22	8
11–15	24	86	90	86	12	2
6–10	54	170	102	66	2	0
1–5	150	306	140	36	2	0
0 or less	96	114	100	24	0	0

TABLE XXXIII — CORRELATION — NEW TESTAMENT AND ETHICAL JUDGMENT IN SUNDAY SCHOOL EXAMINATION A

New Testament Scores	Ethical Judgment Scores: *0 or Less*	*1–5*	*6–10*	*11–15*	*16–20*	*21–25*
21–25	0	0	0	8	18	10
16–20	0	6	6	14	26	10
11–15	16	34	44	80	78	26
6–10	32	56	78	116	56	16
1–5	86	168	108	162	68	10
0 or less	52	74	64	62	10	4

TABLE XXXIV—CORRELATION—OLD TESTAMENT AND ETHICAL JUDGMENT IN SUNDAY SCHOOL EXAMINATION A

Old Testament Scores	Ethical Judgment Scores					
	0 or Less	*1–5*	*6–10*	*11–15*	*16–20*	*21–25*
21–25	0	0	0	2	10	10
16–20	0	4	8	10	24	6
11–15	10	26	44	80	66	10
6–10	34	50	70	128	64	22
1–5	72	164	124	164	60	14
0 or less	66	94	66	70	28	10

Relative Difficulty of Statements

One of the merits of a standardized test is that it is diagnostic. Weak spots in the curriculum or in the instruction are located so that appropriate remedies for the deficiency can be devised.

Tables XXXV, XXXVI, XXXVII and Chart X present such data for the subject-matter covered by Examination A. The columns headed "Percentage Correct" in these tables give the percentages of correct answers for each statement in the three parts of the test for pupil ages ten to thirteen inclusive. These are arranged in order beginning with the easiest statements, corresponding to those most often answered correctly, down to the most difficult.

In Chart X they are arranged along a scale at intervals corresponding to their degrees of difficulty.[1] Here, however, the values are not percentages correct but scores derived in the same way that individual pupils are scored. If 80 per cent. of the answers to a given question are correct and 20 per cent. are wrong it is evident, since the pupils guessed if they did not know, that the percentage wrong must be doubled to get the percentage guessed at. In the example cited the real value of the statement would be 100 per cent.—2 x 20 per cent. which equals 60 per cent. It will be noted

[1] It should be noted that these charts represent graphically the score values given in Tables XXV, XXVI, and XXVII. These scores represent the relative but not the absolute difficulty of the various statements. The technique for securing the latter will be found in standard texts on statistics.

from this that if less than 50 per cent. of the answers to a statement are correct, the *score* of that statement is negative. Thus in these figures the values on the scale range from — 44 to 82.

The subject matter covered by the statements showing the lowest percentages correct in Tables XXXV, XXXVI, and XXXVII is that which has not been well learned by the pupils. If this matter is regarded as important for children to know, as would be judged by its prominence in our Sunday school lessons for a long period of years, it is time that we took stock of results and attempted to find a remedy for our failures.

It would be interesting if space permitted to analyze the situation presented in Tables XXXV-XXXVII, inclusive. For example, the statement most often answered incorrectly in the Ethical list is number 56. "It is wrong to gamble because in the end we will probably lose more money than we win." This is a false statement, of course, but only 27 per cent. of the 10-13 year old pupils regarded it as such. Many of the statements from the Old and New Testament lists receive surprisingly low scores. No attempt can be made here to inquire into the causes or to propose remedies for the conditions discovered.

TABLE XXXV — RELATIVE DIFFICULTY OF EXAMINATION STATEMENTS IN SUNDAY SCHOOL EXAMINATION A

NEW TESTAMENT

Statement Number	*Percentage Correct*	*Question Score*	*Statement Number*	*Percentage Correct*	*Question Score*
8	84	68	3	61	22
5	83	66	16	60	20
9	80	60	19	59	18
15	79	58	14	56	12
11	78	56	21	52	4
20	76	52	10	49	— 2
18	75	50	24	46	— 8
7	72	44	17	45	— 10
25	71	42	23	44	— 12
2	70	40	4	39	— 22
13	68	36	22	37	— 26
1	63	26	6	30	— 40
			12	28	— 44

TABLE XXXVI — RELATIVE DIFFICULTY OF EXAMINATION STATEMENTS IN SUNDAY SCHOOL EXAMINATION A

OLD TESTAMENT

Statement Number	*Percentage Correct*	*Question Score*	*Statement Number*	*Percentage Correct*	*Question Score*
26	90	80	44	57	14
34	87	74	38	51	2
50	80	60	42	51	2
33	80	60	30	50	0
40	78	56	27	50	0
36	77	54	41	50	0
31	71	42	46	49	—2
43	70	40	37	43	—14
32	69	38	47	42	—16
39	67	34	35	41	—18
48	63	26	29	41	—18
49	60	20	28	37	—26
			45	34	—32

TABLE XXXVII — RELATIVE DIFFICULTY OF EXAMINATION STATEMENTS IN SUNDAY SCHOOL EXAMINATION A

ETHICAL JUDGMENT

Statement Number	*Percentage Correct*	*Question Score*	*Statement Number*	*Percentage Correct*	*Question Score*
54	91	82	68	64	28
74	88	76	58	63	26
65	87	74	69	63	26
73	84	68	70	59	18
66	83	66	51	58	16
52	82	64	55	57	14
63	81	62	53	56	12
75	76	52	67	56	12
57	75	50	64	55	10
72	75	50	59	52	4
60	67	34	61	52	4
62	66	32	71	49	—2
			56	27	—46

Summary and Conclusions

The data presented in this report seem to indicate that the Sunday School Examination A is a valuable and valid instrument for measuring the results of instruction in the fields of Bible information and ethical judgment. Other similar tests should be formulated and standardized to supplement this one and to explore other fields not touched upon by this examination.

By giving the test under virtually uniform conditions in

more than twenty schools in various parts of the country, standards have been derived which, although not strictly of

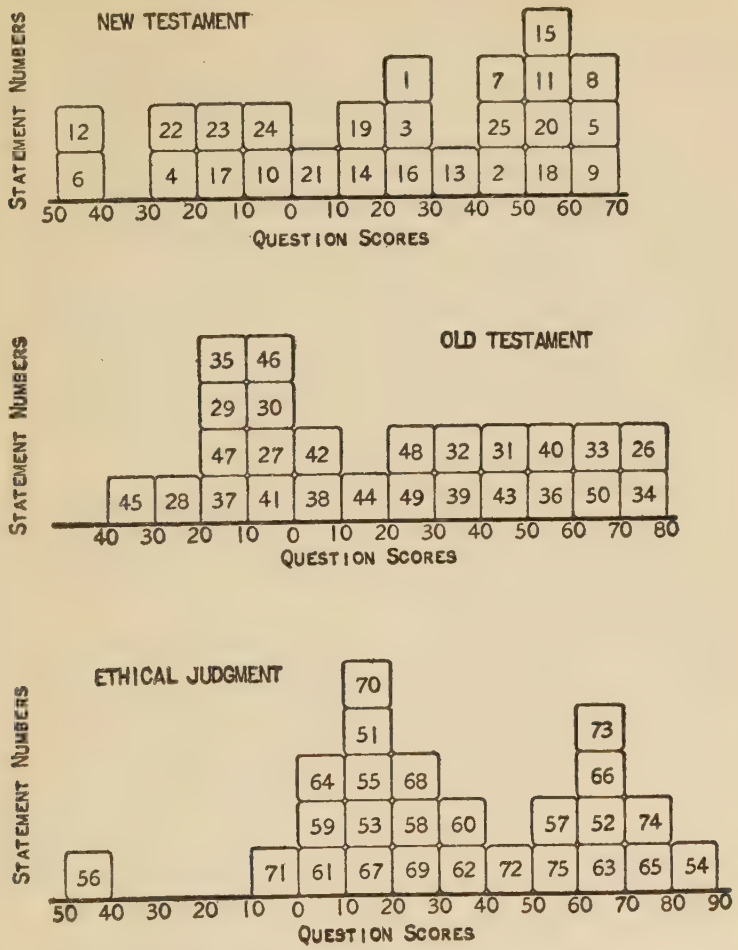

CHART X — GRAPHICAL REPRESENTATION OF RELATIVE DIFFICULTY OF STATEMENT IN SUNDAY SCHOOL EXAMINATION A

universal application, are useful for comparison and application to individual schools. The age-norms secured showing a rapid growth from year to year in ethical judgment while

the improvement in Bible knowledge is far less marked, are especially suggestive.

The fact that the age-norms for adults are but slightly higher for adults in the Bible tests than for the 16-18 year old groups is also significant. It would seem to indicate that proficiency in Biblical knowledge is due as a rule not only to early training but is also probably due largely to home training. This conclusion harmonizes with the findings in other parts of the survey relative to the small amount of time actually given annually per capita to religious instruction in the Protestant churches of America.

The variation in difficulty of the statements in the examination as shown by the percentages of correct answers for each and the resulting question-scores offer a measure of the difference in knowledge and judgment of pupils concerning the topics covered. By a further application of this process the entire field of the curriculum can be covered and the emphasis and technique of instruction changed to meet the varying degrees of difficulty of the subject-matter. Likewise the content of the curriculum itself can be evaluated and courses of study can be modified and adapted to meet local needs and individual differences.

The correlation statistics of the report, while reflecting the rather close relationship between knowledge of the New Testament and that of the Old, revealed the failure of Biblical knowledge to function largely in the field of ethical judgment. This is a matter of fundamental importance and concerns both the methods of instruction in vogue in the schools and the character of the subject-matter selected for instructional purposes.

The process of improving religious education in the Sunday schools of this country should be speeded up in every way possible. The purpose of the entire Religious Education Survey was to discover how this may be done. The material of this section suggests some of the results that may be expected from the use of scientific instruments now well known and of recognized value in the public educational field. No exorbitant claims are made for Examination A as a panacea. It is

submitted rather as an illustration of what may be done and in the hope that the conditions revealed by its use may furnish the basis for further research and improved methods of investigation.

Chapter XV

BOSTON UNIVERSITY REVISION OF SUNDAY SCHOOL EXAMINATION A

(A Revision of the Giles Sunday School Examination A) [1]

The use of the Giles Sunday School Examination A in twenty-five church schools in Indiana revealed a need for a different form of this same test. It was found that some pastors and religious education workers objected to an examination consisting of statements of the "true-false" type testing the Biblical information possessed by the child. They argued that the placing of a false statement before a pupil ten to fifteen years of age might result in the pupil's acceptance of the false statement as a true one, thereby forming wrong conceptions of Biblical history and facts. This objection was quite prevalent among the religious workers who had no training or experience in the technique of educational tests, or in the measurement of educational products. Some church school teachers, especially those engaged in public school work during the week, were acquainted with the "true-false" type of tests in use in the public schools; but the average church school teacher was inclined to distrust the results secured with tests of the "true-false" type. Another objection concerned the instruction to the pupil to "guess" in case he did not know whether the statement was true or false. Many took the position that "guessing" on Biblical matters should not be encouraged. Still another objection, held by some workers in the field of educational measurements, is that the method of

[1] See Chapter on "Sunday School Examination A" by J. T. Giles, page 377. The writer was assisted in the revision of the examination by two students in his Seminar in Educational Measurements—James H. Bishop and J. C. Carpenter.

scoring [2] the test where "guessing" is permitted or urged, does not give an accurate measure of the pupil's knowledge.

Because of these objections the original examination has been revised by changing the "true-false" statements into "multiple-choice" statements or "recognition exercises." In this type of a test, instead of a simple statement which the pupil must mark either true or false, an incomplete statement is given with at least four proposed answers to complete the sentence, only one of which can be checked as completing the sentence correctly. For example, instead of putting before the child the statement, "Noah was the builder of the walls of Jerusalem," which he is expected to mark "false," three other answers are added as follows:

Noah was the builder of

— the tabernacle.
— the walls of Jerusalem.
— the ark.
— the Tower of Babel.

The majority of teachers in the church school think that a test of this latter type is less liable to fix wrong statements in the mind of the pupil than is the type in which the false statement is the only one placed before him.

Besides endeavoring to formulate a test that should be free from some of the objections offered by the workers in religious education to the "true-false" type of examination, it was desired to test the reliability of the scores obtained in the Giles Sunday School Examination A. For this purpose it was thought a "multiple-choice" test, using the same material and the same language as nearly as possible, would furnish some basis for determining the reliability of the conclusions based on the "true-false" examination. This latter purpose makes the problem of revision a complicated one. In the first place, it is necessary to test the pupil's knowledge of the same Biblical fact or ethical principle. Second, if the two tests are to be used as a check on each other, it is necessary that the language of the preliminary statement and one of four possible answers

[2] Correct score = number of statements marked correctly — number of statements marked incorrectly.

of the "multiple-choice" test be the same as the language of the "true-false" statement. Both conditions could not be met in some of the 75 statements, so in these cases the language of the true-false statement was changed in constructing the multiple-choice test.

It is recognized that the reading problem is more acute in the multiple-choice test since there is more material to be read by the pupil. How much more difficult the "reading problem" is in the "multiple-choice" test is not known. However, with either the "true-false" or the "multiple-choice" type of test, the pupil must have a certain amount of reading ability before he can take the test. It is highly probable that with some of the younger pupils, the test does not measure the amount of Biblical information possessed by them, but is rather a test of their ability to read.

The procedure followed in the construction of this test was to prepare a set of test exercises and then have them criticized by a number of persons more or less familiar with such tests. Following revision of the exercises criticized, the test was then mimeographed and given to approximately one hundred children ten to fifteen years of age in order to learn what exercises were ambiguous, too difficult, or otherwise defective. The exercises were again revised, in the light of a study of the results obtained with these children and of the criticisms made by the children themselves, and a second mimeographed copy was prepared. This has been given to approximately 400 church school pupils of from ten to twenty-two years of age; and the exercises have been again revised in the light of these results.

KEEP THIS PAGE UP UNTIL YOU ARE TOLD TO BEGIN

CHURCH SCHOOL EXAMINATION ALPHA

SCORES: New Testament	Old Testament	Ethical Judgment	Total Score
___	___	___	___

Use Lead Pencil to Fill Out Each of the Following Blank Spaces.

1. Name .....

2. Male or female? .....

3. Your age last birthday .....

4. Name of City .....

5. Name of Church School .....

6. What day-school year or grade have you completed? .....
7. Is your Sunday-school class organized with officers?.....
8. How many years have you actually attended Sunday school? .....
9. How many months have you attended a Week-Day Religious School?..

READ THESE INSTRUCTIONS CAREFULLY.

On the following pages are seventy-five incomplete sentences about persons and events in the Old and New Testaments and about moral questions. Immediately following each incomplete sentence are four possible answers, only one of which will complete the sentence correctly. Read each incomplete statement and the four answers following it very carefully, and after choosing the answer which you are sure will complete the statement correctly, place an X in front of that answer.

EXAMPLES

1. Noah was the builder of
   —— the tabernacle.
   —— the walls of Jerusalem.
   —— the ark.
   —— the Temple.

2. In the Scriptures we read that Jonah was told by Jehovah to
   —— throw the captain of the ship overboard.
   —— go to the city of Nineveh and preach against its wickedness.
   —— cast his net into the sea so that he might catch the great fish.
   —— row hard so as to get to dry land.
3. The Children of Israel wandered forty years in the Wilderness because
   —— their leader, Moses, did not know the way out.
   —— they liked that kind of life better than living in cities.
   —— the people in Canaan wanted more money for their land than the Israelites wished to pay.
   —— they failed to trust Jehovah and obey his command.

Work carefully, but do not study too long on any one statement. If you do not know which answer is correct, GUESS.

If you mark an X before the wrong answer by mistake, place an O before it, showing that it is to be omitted, and then place an X in the correct place.

1. Christ was born in
   —— Jerusalem.
   —— Bethlehem.
   —— Nazareth.
   —— Capernaum.
2. Herod asked the Wise Men to tell him when they found Jesus so that he might worship Him, but
   —— they did not find Jesus.
   —— they did not obey Herod.
   —— they did not know where to look for Jesus.
   —— they thought Herod was crazy.
3. Mary and Joseph lived in Egypt until
   —— Moses led them across the Red Sea.
   —— Jesus grew to manhood.
   —— Paul was converted.
   —— Herod died.
4. John the Baptist was asked to
   —— become the King of Israel.
   —— become one of the twelve disciples.

—— preach to the Romans.
—— baptize Jesus.

5. John the Baptist was loyal to Jesus although it meant on his part
—— increased popularity.
—— great sacrifice.
—— the loss of all his friends.
—— poverty and disease.

6. While Christ was fasting and being tempted in the Wilderness
—— His disciples awaited His return in Jerusalem.
—— Moses received the Ten Commandments.
—— Satan asked Him to turn the stones into bread.
—— Judas was planning to betray Him.

7. The Beatitudes and the Lord's Prayer are a part of
—— the Sermon on the Mount.
—— The Epistle to the Hebrews.
—— the Ten Commandments.
—— the Twenty-third Psalm.

8. In the parable of the Sower, the seed is
—— an evil thought.
—— a grain of mustard seed.
—— the word of God.
—— a good intention.

9. Judas pretended to love Jesus but showed by his acts that he had more love for
—— his country.
—— sinners.
—— money.
—— the Pharisees.

10. At the trial of Jesus before Pilate, Peter
—— bravely defended Him.
—— asked that he might be tried instead.
—— denied that he knew Jesus.
—— advised Him what to say.

11. The Roman soldiers crucified Christ
—— alone.
—— between two thieves.
—— with Barabbas.
—— between James and John.

12. After Jesus arose He appeared in person to the disciples
—— in the upper room at Jerusalem.
—— at the Feast of the Passover.
—— on the day of Pentecost.
—— in Cæsarea Philippi.

13. The first Christian leader who visited Greece and preached in Athens was
—— Stephen.
—— Matthew.
—— John.
—— Paul.

14. Barnabas was
—— the first Christian martyr.
—— one of the twelve disciples.
—— a King of the Jews.
—— a companion of Paul.

15. Peter and John healed a lame man who was
—— a beggar asking for money.
—— a son of a centurion.

—— a Roman ruler.
—— a Pharisee.

16. Saul gave his consent to the murder of
—— Daniel.
—— Joseph.
—— Stephen.
—— Peter.

17. The Sanhedrin was
—— a court of the Jews.
—— a Jewish temple.
—— a Roman palace.
—— a book of the Jewish law.

18. The disciple who denied that he knew Christ afterward
—— went out and hanged himself.
—— persecuted the early Christians.
—— went to live in Babylon.
—— suffered persecution for preaching Christ's gospel.

19. Lazarus was raised from the dead by
—— Paul.
—— Peter.
—— John the Baptist.
—— Jesus.

20. Peter, James and John were with Christ
—— on the Mount of Transfiguration.
—— during His temptation.
—— during His boyhood in Nazareth.
—— when He was baptized by John the Baptist.

21. The Book of Revelation was written by
—— John.
—— James.
—— Peter.
—— Matthew.

22. The Epistles (I Timothy and II Timothy) were written by
—— Timothy.
—— Paul.
—— John.
—— Barnabas.

23. At the Last Supper the feet of the Apostles were washed by
—— Peter.
—— Andrew.
—— Thomas.
—— Jesus.

24. Pilate permitted Christ to be crucified because
—— Christ claimed to be King of the Jews.
—— Pilate feared the Jewish leaders more than he desired justice.
—— Christ had condemned Pilate as a hypocrite.
—— Christ did not defend himself.

25. The Good Samaritan was a friend to
—— the Prodigal Son.
—— the unfaithful steward.
—— the man who fell among thieves.
—— the Priests and Levites.

26. Adam and Eve were driven from Eden because
—— other people did not like them.
—— they disobeyed God.
—— the flood came.
—— Cain killed Abel.

27. Abel's offering was acceptable to
   —— Jehovah.
   —— the High Priest.
   —— Isaac.
   —— Cain.
28. During the absence of Moses the Children of Israel made for an idol
   —— an altar to Moloch.
   —— a serpent of brass.
   —— a golden calf.
   —— an image of Buddha.
29. Moses led the children of Israel
   —— against the Philistines.
   —— across the Red Sea.
   —— into the Promised Land.
   —— out of their Babylonian captivity.
30. Aaron was
   —— the great Lawgiver.
   —— the saviour of his people.
   —— Moses' interpreter and assistant.
   —— the greatest king of Israel.
31. Jacob left home
   —— to look after his father's flocks.
   —— to see the world.
   —— because his mother reproved him.
   —— for fear his brother would kill him.
32. Abraham moved with his family into a new country
   —— to find the lands which God had promised to give him for an inheritance.
   —— because he was persecuted on account of his religion.
   —— because the Garden of Eden was crowded.
   —— to find adventure.
33. Abraham was unselfish and allowed his nephew, Lot,
   —— to take all of his sheep.
   —— to choose the best land.
   —— to collect the taxes.
   —— to become the chief of the tribe.
34. The boy who was sold by his own brothers and taken to Egypt was
   —— Jonathan.
   —— Samuel.
   —— Joseph.
   —— Moses.
35. Joseph was put into prison because
   —— he told the king there was going to be a famine.
   —— he was a Jew.
   —— he could not be trusted with money.
   —— he was accused falsely of wrong-doing.
36. The leader of the Israelites after the death of Moses was
   —— Joshua.
   —— Timothy.
   —— Aaron.
   —— Jacob.
37. Gideon was
   —— a prophet of Baal.
   —— a military leader of Israel.
   —— a disciple of Christ.
   —— the brother of Goliath.

38. The twelve spies sent into Canaan reported that
   —— the people were friendly.
   —— the land produced good crops.
   —— Israel should never try to possess the land.
   —— the Children of Israel should return to Egypt.
39. Goliath was killed by
   —— Samson.
   —— Gideon.
   —— David.
   —— Moses.
40. Jonathan saved the life of
   —— David.
   —— Samuel.
   —— Elijah.
   —— Joshua.
41. The first King of Israel was
   —— David.
   —— Solomon.
   —— Jonathan.
   —— Saul.
42. Ruth and Naomi were
   —— sisters.
   —— cousins.
   —— daughter-in-law and mother-in-law.
   —— daughter and mother.
43. The young man who was treacherous and proud and who tried to become king was
   —— Jonathan.
   —— Solomon.
   —— Absalom.
   —— Ahab.
44. The prophet who did not want Israel to have a king was
   —— Samuel.
   —— Elijah.
   —— Isaiah.
   —— Malachi.
45. Solomon was
   —— a great military leader and gained many victories.
   —— the brother of Jonathan.
   —— the prophet of Israel.
   —— the King who built the temple and kept the nations at peace.
46. Nehemiah refused to
   —— rebuild the walls of Jerusalem.
   —— allow his enemies to interfere with his work.
   —— fight for the Lord.
   —— leave Babylon.
47. The prophet of Lamentations was
   —— Ezekiel.
   —— Isaiah.
   —— Jeremiah.
   —— Samuel.
48. The prophet who won the victory over the prophets of Baal at Mt. Carmel was
   —— Obadiah.
   —— Isaiah.
   —— Elisha.
   —— Elijah.

49. Esther was a Jewish maiden who
—— refused to have anything to do with the Jews.
—— married a King of Persia and influenced him to save her people.
—— betrayed Samson to the Philistines.
—— demanded the head of John the Baptist.

50. Daniel disobeyed the King's commandment in order to
—— show his hatred for the king.
—— escape the lion's den.
—— get a bag of gold.
—— worship God according to his usual custom.

51. When you are out with a group of companions and the majority of the group wish to do a certain thing, it is always right
—— to do what the majority of the group wishes to do.
—— to use your own judgment in the matter.
—— to keep still and say nothing if you do not agree with the majority.
—— to uphold them in whatever they do.

52. It is our duty concerning those who are the victims of injustice to
—— mind our own business.
—— tell them that they deserve it.
—— have them arrested.
—— help them.

53. Toleration is the opposite of
—— treason.
—— coöperation.
—— dishonesty.
—— bigotry.

54. If one makes a promise he is unable to keep, he should
—— make an apology and an explanation.
—— try to forget about it.
—— wait until he is asked about it.
—— never make any more promises.

55. The Golden Rule applies to
—— business transactions only.
—— individual persons only.
—— all men and women in all their relationships.
—— nations only.

56. It is wrong to gamble because
—— the winner gives nothing in exchange for value received.
—— in the end we will probably lose more money than we win.
—— some people do not approve of it.
—— the police might interfere.

57. When we are angry it is most helpful to
—— talk at the top of our voices.
—— call the other person abusive names.
—— swear.
—— hold our tongues and tempers.

58. If a man has secured his wealth dishonestly
—— it is all right to steal it from him.
—— we should be honest nevertheless in our dealings with him.
—— it is all right provided he gives a lot of it to the poor.
—— we should follow his example.

59. If one is disappointed with an expected gift, he should
—— honestly say so.
—— keep his disappointment to himself.
—— become angry.
—— have nothing more to do with the person who gave it.

60. Untruthfulness should be corrected in children because
   —— it is natural for them to be untruthful.
   —— it will stop their growth.
   —— it is an immoral habit.
   —— it is a sign of ignorance.
61. In order to be a Christian, it is only necessary to
   —— live an honest, upright, moral life.
   —— accept Jesus as one's Master and follow His teachings.
   —— attend church services regularly.
   —— join some church.
62. The number 13
   —— often brings bad luck.
   —— is a "hoodoo."
   —— makes no difference at all with what may happen.
   —— should be avoided in seating people at the table.
63. To assist the Chinese in bettering the unsanitary conditions in their cities
   —— is none of our business.
   —— is the business of the Chinese alone.
   —— is the business of the Asiatic countries.
   —— is our Christian duty.
64. Gluttony is unchristian because
   —— it makes people fat.
   —— it is ill-mannered.
   —— it is too expensive.
   —— it injures our health unnecessarily.
65. A righteous man is one who
   —— obeys the Golden Rule.
   —— loves God and his fellow men.
   —— obeys all the laws of the state.
   —— goes to church every Sunday and reads his Bible every day.
66. Selfishness is sinful because
   —— it lessens the good and increases the evil in the world.
   —— it gives the selfish person what he wants.
   —— it gives the person a feeling of personal satisfaction.
   —— people do not like a selfish person.
67. It is just as honorable to work at a trade as it is to have charge of an office
   —— if you get paid well enough.
   —— if the trade is an honest one.
   —— if you don't need to wear old clothes when working at the trade.
   —— if your "chums" work at the trade too.
68. Deceit is more sinful than stupidity because
   —— you won't keep your friends if you deceive them.
   —— it makes the deceived person angry.
   —— one is dishonest when he deceives another.
   —— you may get caught if you deceive people.
69. Unnecessarily failing to meet an appointment on time
   —— doesn't make very much difference.
   —— is not wrong if you are to meet a friend.
   —— is both immoral and unchristian.
   —— is all right if the other person is also late.
70. When John Brown violated the laws of his country in an attempt to destroy human slavery, he
   —— did right because he obeyed a higher law than the laws of man.
   —— did wrong because several people were killed as a result of his raid.

—— did wrong because the use of force is never justified.
—— committed a sin.

71. To secure justice for the people of our own race and religion before we think of others is
—— our greater duty.
—— the right thing to do because we ought to look out for our own group first.
—— contrary to the spirit of the Golden Rule.
—— what Jesus taught.

72. Cheating a railroad compared with cheating a person
—— is equally sinful.
—— is much less sinful because the railroad is a corporation.
—— is not a sin because the railroad makes too much money anyhow.
—— is more sinful because each of the stockholders in the railroad loses something.

73. If a newspaper editor publishes untrue statements in his paper
—— it is wrong.
—— it should be excused because the untrue statements were probably written by some reporter.
—— it should not concern us unless the untrue statements are about us.
—— it is all right because if he waits to make sure the statements are true some other paper may get ahead of him.

74. If a teacher makes a mistake in adding up the points in an examination paper the pupil should
—— show it to all of the other pupils.
—— do nothing about it for it would bother the teacher.
—— report it to the teacher whether the grade is too high or too low.
—— report it only when it is too low otherwise the pupil would lose part of his grade.

75. If a storekeeper gives you too much change you should
—— buy candy with the difference and thus he would get the money anyway.
—— give him back the right change.
—— keep it, for he would likely do the same if you paid him too much.
—— tell your friends how you beat him so that they may have a chance to do the same.

Since it was desired to compare the results secured by the use of the Giles Sunday School Examination A and the results secured by the use of the revised test, it was necessary that the procedures followed in giving the tests should be virtually the same, so that the pupils would take the two tests under similar conditions. Accordingly the directions which Giles formulated for giving the Sunday School Examination A were followed as closely as possible in preparing the instructions for giving the revised examination. Certain changes in the procedures were necessary owing to the differences in the character of the two tests.

BOSTON UNIVERSITY REVISION

INSTRUCTIONS FOR GIVING BOSTON UNIVERSITY REVISION OF SUNDAY SCHOOL EXAMINATION A

Directions to Examiners for Giving

The Examiner should secure permission from the Superintendent and Pastor to give the examination in the school on a certain date, using all pupils in the school ten years of age and older for about thirty minutes following the opening exercises.

Explain that the score of the school as compared with a standard score will be reported to the Superintendent but will not be made public by the Examiner. Be sure to get the address to which this information is to be sent and attach it to the bundle of papers from that school.

Procedure to be followed at the time of giving the examination.

Ask the Superintendent to assemble the pupils (ten years old and older) by *classes* in a room large enough to hold *all* of them comfortably. Ask the teachers to take charge of their classes and ask the Superintendent to see that every class is provided with a teacher.

See that every pupil has something upon which to support the examination paper while he writes. An open hymnal or board covered book will do, since it is only necessary to do a little writing in the examination.

Next see that every pupil is provided with a sharpened pencil ready to write. The examiner should have a supply of small sharpened pencils on a table at the front of the room. When the teachers have determined the number necessary to supply their classes, tell them to come forward and get the pencils, securing at the same time enough copies of the test (examination) to supply one to each pupil and one for the teacher. The latter may be retained by the teacher for discussion the following Sunday if desired.

When the pencils and examination blanks have been distributed the Examiner should get the attention of the School and ask the pupils to fill out the blank spaces on the upper part of page 1. Request the teacher to see that these instructions are carried out fully. Call attention to the request at the top of page 1 to keep that page UP until all are ready to start together.

Wait until all are through writing and are at attention. Then ask pupils and teachers to read silently the Instructions on the lower part of page 1 while you read them aloud. (Read slowly.) When you come to the EXAMPLES read the first example with the attached instructions for marking. Then read the second example and ask which one of the possible answers is the correct one. Wait until some pupil says, "The second," then tell the pupils, "Yes, the second answer is the correct one for this question, so place an X in the space before the answer reading "go to Nineveh, etc." Follow with the reading of the third example using the same procedure as in example 2. When this has been done ask if there are any questions before the examination begins, because *none will be permitted after it starts.* Say that twenty (20) minutes will be allowed for the examination and that warning will be given them at the end of eighteen minutes. It has been found by trial that all but a few pupils in each school will easily complete the examination in that time.

Start the school together by asking them to turn to page 2 and begin at once to answer the questions. (Use a watch with a second hand. Start when the second hand points to 60. Then make a record of the time of starting, the time to give the warning signal, and the time for the closing signal. Example: starting signal 12:22 p. m., warning signal 12:40 p. m., closing signal 12:42 p. m.)

Teachers should not take the examination but should see that their pupils are supplied with materials, that the instructions of the examiner are carried out, that order is maintained in the room and that there is no communication between pupils in regard to the examination.

At the end of eighteen minutes announce that two more minutes remain for those to finish the examination who have not already done so. Ask those who are through to look over their papers to see that all questions are answered. Ask teachers to look over the shoulders of the pupils, if possible, to see that every pupil has answered every question.

At the end of two more minutes—twenty minutes in all—ask the teachers to collect the papers and pencils immediately and to bring them to the front of the room. The School can then be turned over to the Superintendent.

IMPORTANT: It is important that the above instructions be carried out *exactly* as given in order to secure uniformity of conditions in all schools where the examination is given. It is especially important that *no questions or interruptions* be permitted while the pupils are answering the questions. So far as possible each pupil should take the examination without outside interruption or information. Pupils should be encouraged to answer every question whether they know the right answer or not.

It is permissible to say to the school in the beginning that this is a new kind of examination which they will not dislike as much as the old-fashioned kind, but that on the other hand they may rather enjoy it.

The method of scoring the results of the "true-false" test is that followed by a certain group [3] of public school test makers. Since the pupil is asked to guess whether the statement is true or false whenever he does not know the correct answer, according to the theory of chance he would mark half of these exercises correctly and the other half incorrectly. Automatically to take account of this guessing, the following method of scoring is used:

Number exercises correctly marked — number incorrectly marked = correct score of pupil.

The statement was made earlier in this chapter that certain investigators found this method of scoring did not always give the true score of the individual pupil. However, with a large group of children (from thirty-five to forty pupils) the average score for the group would be nearer the true score for the group than an individual score approximates the true score for that individual pupil. In the case of the "multiple-choice" test, since the child has only one chance in four of guessing correctly, there is less need of taking into account the guesses that are correct, consequently the score of the child in the

[3] McCall: *How to Measure in Education*, page 120.

"multiple-choice" test is taken as the number of questions he has answered correctly.[4] This follows the procedure in scoring an ordinary examination paper with which most religious workers are familiar. They accept this method of scoring without question, while they do not understand the method of scoring the "true-false" statements where guessing is urged, and usually object to that method of determining the scores of their pupils.

DIRECTIONS FOR SCORING THE CHURCH SCHOOL EXAMINATION ALPHA

I. This examination consists of 75 questions of which
Questions 1-25 inclusive are based on the New Testament;
Questions 26-50 inclusive are based on the Old Testament;
Questions 51-75 inclusive are problems involving ethical judgment.

II. The pupil's score should be computed for
(a) the 25 questions on the New Testament;
(b) the 25 questions on the Old Testament;
(c) the 25 questions on ethical problems.
(d) ALL 75 questions. (The sum of the pupil's scores in a, b, and c.)

III. Use the SCORING KEY to check the pupil's answers to each of the 75 questions. Mark only the wrong answers and the omitted questions. The pupil's score on the New Testament examination will be the number of correct answers out of the first 25 questions. Next, count the number of correct answers to questions 26-50 inclusive and write this number as the score for the Old Testament. Then count the number of correct answers to questions 51-75 inclusive and write this number as the pupil's score on the Ethical Judgment questions. Finally, ADD these three scores to get the pupil's score on the whole examination.
The examination papers containing the pupils' answers to the 75 questions should be returned to the pupil at a time when the examiner or teacher can discuss thoroughly those questions not answered correctly by the pupils.

Mention has already been made of the "reading difficulty" involved in this test. It should be emphasized that in any printed test the examiner must be acquainted with the reading ability of the children he is testing if he is to determine whether the test is a measure of the pupil's ability to read the exercises, or is really a test of the ability that the examiner wishes to measure. Since the test is a revision of the Giles examination, it is aimed to ascertain the achievements of church school pupils in acquiring Biblical information of both the Old and New

[4] Wood, Ben D., Measurement in Higher Education, p. 173.

Testaments, and the application of the Biblical knowledge which the child possesses to the moral and ethical problems that he meets in everyday life.

It has been shown by Toops and other investigators [5] that for university students the "true-false" test is a slightly less difficult form of test than the "multiple-choice" type. The "true-false" statement requires the child to weigh but the *one* printed statement as to its truth or falsity while the "multiple-choice" test requires the child to read the four possible answers and to decide not only that three of these are incorrect, but also which one of the four is the correct one. Moreover, associations formed with the one correct answer are probably more numerous than are those formed between any one of a multitude of possible incorrect answers and these correct associations probably act more freely when not disturbed by associations with the other answers.

An insufficient number of returns has been received to establish "age-norms" for the "multiple-choice" test and to make a comparison between the scores of pupils of the different ages in the "true-false" and the "multiple-choice" type of tests. The indications are that the scores of the children of each age-group are somewhat lower but comparable to the scores received by the pupils in the Giles Sunday School Examination A.[6]

[5] See Toops, H. A., *Trade Tests in Education*, pages 46-49.

[6] It is earnestly desired that workers in the field of measurements of Religious Education coöperate in giving this test, so that a sufficient number of returns may be obtained to standardize this test and establish norms for the various ages, as has been done for the Sunday School Examination A. For further information, write the author in care of Boston University.

Chapter XVI

BIBLICAL KNOWLEDGE TESTS

Introductory Statements

The five Old Testament Biblical Knowledge tests presented in this chapter test the pupils' knowledge in various ways, and incidentally their frequency of usage of the Bible, and the emphasis of the teaching they have received in Biblical literature and history. In tests 1, 2 and 4, they show their acquaintance with the most widely known stories. The number of references in the questions to the lives of the patriarchs, to Samuel, Elijah, and others is roughly proportional to the time spent on these in the primary and junior departments in various lesson systems; thus, very few references are made to any material taken from the history of the time of Jeremiah, Ezra, Nehemiah. In tests 1, 2 and 3, pupils' literary knowledge of the Bible is sampled. Just as from frequent handling of any book one gets to know where certain topics or chapters are situated, so test 3 discovers to the examiner whether or not children actually handle the Bible much, or have studied chiefly from other material and perhaps memorized the order of Bible books. So too the requirement in tests 1 and 2 to locate certain stories or favorite literary selections tests in part the pupils' familiarity with the Bible as a volume, in part their historic and literary sense. Juniors do not do well with this part of the work; but a high score should be expected from intermediates. Test 5 reveals usually whether there has been liturgical use of Scripture, or memory work, or—possibly—familiarity with the musical art of the oratorio the Messiah.

The five tests are arranged in booklet form, so printed that only one set of questions can be seen at one time. Another

aid to the attention is the necessity of waiting for oral directions before beginning each test. Still another is that the form of answer, though always simple, is varied from test to test. It consists of underlining, or writing one word, which saves the pupils' time and simplifies the correction and scoring.

Although it is simple enough to avoid being an intelligence test rather than an informational test, yet the older and brighter children may be expected to score higher than the younger, or duller ones. In each test the easier questions occur near the beginning, so that even the slowest and least well-informed stand a chance of making some kind of a score. There are also some difficult questions, and there is a time limit for each test so that the group of five tests acts as a real measuring rod, since not 1 per cent. of the people tested gets a perfect score.

The printed directions for giving the tests must be closely followed, allowing no variation of personal judgment, else the results will not be comparable with others. Persons wishing to use these tests may secure supplies and further information by addressing the author at Teachers' College, Columbia University, New York City, N. Y.

Guide for Using the Whitley Biblical Knowledge Tests

To the Examiner

1. The directions for giving the tests, and for scoring, should be followed absolutely, with no variation in procedure whatever, otherwise the results will not be comparable with others, nor indicative of a child's or school's proficiency.
2. The directions should be read slowly and clearly, exactly as worded, with no repetitions, no further explanations. A stop-watch is useful for precise measurement of the times allowed.
3. The test takes from 30 to 35 minutes to give, including the reading of directions and passing of papers.
4. The pupils should be seated comfortably, with proper facilities for writing. Precautions should be adopted against copying each other's papers. If more than 20 pupils are tested at once it is wise to have an assistant.
5. This series is designed for children of nine years old and upward, who are above the Primary department. Norms for the different grades, up to the adult classes, will soon be available. The data on the front page of the booklets should be sent to Professor Whitley, Teachers College, Columbia University, New York City, to assist in calculating

these norms. (Cardboard stencils for use in correction of the papers may also be secured from her.)

6. A key for scoring is given at the end of these directions.

DIRECTIONS SHEET. READ AS FOLLOWS:

"We are going to give you today a new sort of exercise. We want to find out how much people in different parts of the world, going to different churches and schools, get to know of the Bible. This includes all sorts of people, grown-ups and children, Christians, Jews, and those of no religion. We are asking you to help us by writing on these blanks we are going to distribute. Keep them closed when you get them, please, and wait for all directions before starting to open them, or to write anything. See that you have a good sharp pencil."

PASS PAPERS. WHEN ATTENTION IS REGAINED:

"Now fill in in the spaces of the sheet that is uppermost the answers to these questions, writing very plainly.

"(1) Your name. (2) Your age last birthday. (3) The name of the Sunday School. (4) The name of this [city, etc.]. (5) The department or class of the Sunday School you are in. (6) The ages between which you attended Sunday School, or Bible instruction or anything of that sort, if you ever did, thus, from 7 to 12. (7) The grade you are in in the school you go to on week-days. (8) The place you lived in between the ages 8 to 14. (9) The date today. (10) Underline the word *often,* or *sometimes,* or *seldom,* according as the Bible was read in your home often, or sometimes, or seldom.

"Now please lay your pencils down and give careful attention while I explain further. There are several sets of problems, some of them like puzzles. The first set is called Test 1, the next Test 2, and so on. You will all begin each test together, and stop when the signal is given whether you have finished or not. Before you begin each test I shall explain exactly what you are to do; and while I am talking hold your pencils up like this" (*demonstrate*). "When you are to begin I will say 'Ready, go.' Keep your pencils up till the word *go.* Listen carefully to the directions; ask no questions; nothing will be read more than once. Keep your eyes on your own paper" (*pause*) "and work as fast and well as you can. Do not turn over any page unless told to do so. Now remember these five rules: (1) Keep your pencils up till the word *go.* (2) Stop writing and look at me when you hear the word *attention.* (3) Don't ask any questions. (4) Don't look towards any other person's work. (5) Don't turn any page unless told to.

"Now we are all ready. Open your booklet to Test I. See that it says Test I at the top. Pencils UP. Look at the samples. The first reads 'Esau was the brother of .....,' and as Jacob is the right one of the four names given it is underlined. The Ten Commandments are found in Exodus, so that word is underlined of the four names at the end of the line. In the third, underline Hagar, as that is the right answer; in the fourth underline Genesis. Now at the signal, go through the 30 examples in the same way, underlining whichever name is right of the four given. Do not underline more than one word. Ready, GO!"

ALLOW 4½ MINUTES (270 SECONDS). AT THE END OF THAT TIME, SAY

"Attention. Turn over the page. See that it says Test II at the top. Pencils UP. The left-hand page has five quotations, and eight names of

people below. Each speech here quoted was made by one of those eight people, so there are three names of people who did not make any of these speeches. The test is, to find the right person for the right speech. Look at the samples. The first speech was made by Samuel, so his name is put in the parentheses before the quotation. Write the name Isaac beside the second quotation. Pencils UP. Look at the right-hand page. Here are longer quotations, and eight names of Old Testament books. Each entire quotation comes from one book, so there are three names of books from which no quotation is taken. The test is to find the right book for the right quotation. The directions say, 'Read the first quotation given; look at the list of Bible books below, find the one from which the quotation comes and put its name in the brackets beside the quotation. Then read the second in the same way, and so on.' Of course you need not read each all through if you recognize it at the beginning. Look at the samples." (*Show the place, low down on the left-hand page.*) "The first quotation comes from Zephaniah, so that name is put in the parenthesis. The name Joel should go by the second. Now at the signal begin with Number 1 and go through to Number 10. Ready, GO!"

Allow 4 Minutes (240 Seconds). At the End of that Time Say

"Attention. Turn over two pages to the end of the booklet. See that it says Test III at the top. Pencils UP. This page has 15 problems about finding one's way about in the Bible. Look at the samples. Think of the order in which the books come. Chronicles is placed before Nehemiah; so if your Bible were open at Chronicles you would turn to the right to find Nehemiah, and the word *right* is underlined. In the next, since you would turn to the left the word *left* should be underlined. At the signal, go through the fifteen questions, underlining left, or right, according as you would turn to the left or right to find the second book if your Bible were open at the first. Ready, GO!"

Allow 2 Minutes (120 Seconds). At the End of that Time Say

"Attention. Turn your booklet upside down; turn over one page; see that it says Test IV at the top. Pencils UP. Here are 40 questions on this page and the next, each to be answered by one person's name. Look at the samples. The answer to the first is of course Moses, so his name is given at the end of the line. The answer to the second is Saul, so write his name on the line. Now at the signal answer each question below by writing the name of one person in the space at the end of the line. Skip any you do not know and go on to the rest. Never mind if you are not quite sure about the spelling. Remember, there are 40 questions in this test, some on the next page. Ready, GO!"

Allow 5 Minutes (300 Seconds). At the End of that Time Say

"Attention. Turn over two pages. See that it says Test V at the top. Pencils UP. This page contains a number of quotations from the Old Testament with some of the words left out; the test is to see if you know the right words to fill in. Thus in the sample: 'The Lord is my ....., I shall ....,' you would fill in *shepherd,* and *not want.* In the sample, 'Honor thy ..... and thy mother,' you would fill in the word *father.* Now at the signal fill in the right word, *one to each dotted line space,* as quickly as you can. Ready, GO."

ALLOW 2½ MINUTES (150 SECONDS). AT THE END OF THAT TIME SAY

"Attention. Stop. Put your pencils down. Turn over the page. That is all; thank you for your attention. Later on we shall let you know what we have been able to find out about people's knowledge in general, after we have given thousands of tests like these; and perhaps you would like to know how you stand in comparison with others?"

COLLECT PAPERS.

KEY FOR SCORING

Test I, 30; II, 10; III, 15; IV, 40; V, 25; total 120.

Test I. Score 1 for each correct underlining; 0 if more than one word in a line is underlined.

Total 30

1	David	7	Lot	13	Tyre	19	Genesis	25	Nehemiah
2	Abraham	8	Moses	14	Joseph	20	Genesis	26	Kings
3	Moses	9	Jacob	15	Mordecai	21	Psalms	27	Deuteronomy
4	Isaac	10	Absalom	16	Daniel	22	Kings	28	Judges
5	Samuel	11	Ahab	17	Samuel	23	Exodus	29	Judges
6	Ruth	12	Persia	18	Exodus	24	Daniel	30	Ezekiel

Test II. Score 1 for each correctly placed name.

Total 10

1	Elijah	4	Moses	7	Psalms
2	Ruth	5	Jacob	8	Isaiah
3	David	6	Proverbs	9	Malachi
				10	Ecclesiastes

Test III. Score 1 for each correct underlining. Score 0 if more than one word in a line is underlined. Subtract errors from number of right cases. Thus, if a pupil underlines 12 correctly and 3 incorrectly, subtract 3 from 12, leaving his final score as 9.

Total 15

1	right	6	left	11	left
2	left	7	right	12	right
3	left	8	left	13	left
4	right	9	left	14	right
5	right	10	right	15	right

Test IV. Score 1 for every right answer, with approximate spelling. (Care with Nos. 9, 19, 21, 26.) Alternates indicated.

Total 40

1	David	9	Elijah	17	Ahab	25	Ishmael	33	Cyrus
2	Moses	10	Abraham	18	Jonathan	26	Elisha	34	Aaron
3	Daniel	11	Moses	19	Elijah	27	David	35	Jeremiah
4	Solomon	12	Jacob	20	Lot	28	Delilah [his wife]	36	Balaam
5	Joseph	13	Joseph	21	Elisha	29	Jeroboam	37	Rahab
6	Moses	14	Samson	22	Esther	30	Gideon	38	Jael
7	Solomon	15	Ruth	23	Esau	31	Aaron [Jeroboam]	39	Miriam
8	Joseph	16	Samuel	24	Daniel	32	Jephthah	40	Nehemiah

Test V. Score 1 for each correct word. Alternates and permissible transpositions indicated.

Total 25

1 Sabbath (seventh) holy.
2 all soul (mind) thy might (strength).
3 hills, cometh (comes).
4 thanksgiving praise. (Score .5 if words are reversed in position.)
5 heareth (hears).
6 heads everlasting doors glory.
7 heart right
8 word
9 swords spears. (.5 if reversed.)
10 despised sorrows.
11 good tidings peace.

Biblical Knowledge Tests—Old Testament, Series A

GENERAL INFORMATION

Name..... *Age last birthday*.....
(First name, initial, last name.)

Sunday School..... *City*.....
Department..... *Years in Sunday School*.....
Day-school grade..... *Lived, years 8–14, in*.....
Date..... .....
(Month, day, year.) .....
Often. Sometimes. Seldom.

(Do not write below this line.)

FURTHER DATA	Test	Score
1.....	1.....	.....
2.....	2.....	.....
3.....	3.....	.....
4.....	4.....	.....
5.....	5.....	.....
	Total	

TEST I. RELATIONSHIPS AND LOCATION BY BOOKS

Samples. Esau was the brother of — Joseph, Isaac, Jacob, Daniel
10 commandments found in — Psalms, Exodus, Judges, Genesis
Ishmael was the son of — Hagar, Leah, Rebekah, Sarah
Underline Hagar
Story of Abraham found in — Numbers, Kings, Genesis, Ezra
Underline Genesis

BIBLICAL KNOWLEDGE TESTS

DIRECTIONS: *Underline the right word out of four at the right-hand side of each line. Do not underline more than one word.*

Begin here:

1. Solomon was the son of.....Samuel, Saul, David, Levi.
2. Isaac was the son of.....Joseph, Abraham, Moses, Jacob.
3. Miriam was the sister of.....Moses, Balaam, Caleb, Joshua.
4. Rebekah was the wife of.....Isaac, Joseph, Laban, Esau.
5. Hannah was the mother of.....Lemuel, Ishmael, Hushai, Samuel.
6. Boaz was the husband of.....Sarah, Deborah, Ruth, Rachel.
7. Abraham was the uncle of.....Lot, Ishmael, Manasseh, Moab.
8. Aaron was the brother of.....Abiram, Levi, Moses, Joshua.
9. Benjamin was the son of.....Judah, Isaac, Joseph, Jacob.
10. David was the father of.....Jonathan, Absalom, Ephraim, Abner.
11. Jezebel was the wife of.....Naboth, Jeroboam, Jehu, Ahab.
12. Cyrus was the king of.....Syria, Persia, Arabia, Judah.
13. Hiram was the king of.....Edom, Israel, Tyre, Bashan.
14. Reuben was the brother of.....Haggai, Joseph, Isaac, Jehu.
15. Esther was the niece of.....Haman, Mordecai, Daniel, Ahasuerus.
16. Story of three men in fiery furnace.....in Exodus, Daniel, Judges, Isaiah.
17. Story of David.....in Samuel, Daniel, Numbers, Psalms.
18. Moses' song of triumph over Pharaoh.....in Leviticus, Exodus, Numbers, Genesis.
19. Story of Joseph.....in Numbers, Job, Genesis, Ezra.
20. Story of Jacob and Esau.....in Exodus, Genesis, Job, Kings.
21. The songs of degrees.....in Proverbs, Canticles, Psalms, Kings.
22. Story of Ahab and Elijah.....in Kings, Judges, Samuel, Ezra.
23. The 10 plagues in Egypt.....in Genesis, Numbers, Exodus, Chronicles.
24. Nebuchadnezzar's dream of the image.....in Ezekiel, Esther, Ezra, Daniel.
25. Story of rebuilding the walls of Jerusalem.....in Samuel, Nehemiah, Ezekiel, Daniel.
26. Story of the cleansing of Naaman.....in Genesis, Judges, Kings, Esther.
27. Moses' song of God's mercy....in Genesis, Deuteronomy, Exodus, Proverbs.
28. Story of Gideon.....in Kings, Ruth, Nehemiah, Judges.
29. Song of Deborah.....in Chronicles, Psalms, Judges, Kings.
30. Vision of the valley of dry bones.....in Ezekiel, Isaiah, Daniel, Ezra.

TEST II. SOURCES OF QUOTATIONS

Samples. (Samuel.) Here am I, for thou didst call me.
( ) Where is the lamb for a burnt offering?
Write the name "Isaac" in the parenthesis.

DIRECTIONS: *Read each quotation. Find the name of the person who said it, from the list of names below, and write that name in the parenthesis before the quotation.*

1. ( ) The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day the Lord sendeth rain upon the earth.

2. ( ) Entreat me not to leave thee. Where thou lodgest I will lodge.

3. ( ) He sent from above, he took me; he drew me out of many waters; . . . the Lord was my stay.

4. ( ) I have set before you life and death, blessing and cursing; therefore choose life that both thou and thy seed may live.

5. ( ) I will not let thee go except thou bless me.

David	Ruth
Abraham	Moses
Elijah	Jacob
Joseph	Aaron

Samples. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. (Zephaniah)

( ) It shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit.

Write the name "Joel" in the parentheses.

DIRECTIONS: *Read the first quotation given; look at the list of Bible books below, find the one from which the quotation comes, and put its name in the parenthesis beside the quotation. Then read the second in the same way, and so on.*

6. ( ) Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace.

7. ( ) Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

8. ( ) Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and

without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?

9. ( ) Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them, as gold and silver, that they may offer unto the Lord an offering in righteousness.

10. ( ) In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Malachi	Deuteronomy
Proverbs	Ecclesiastes
Amos	Nehemiah
Isaiah	Psalms

TEST III. ORDER OF BIBLE BOOKS

Samples. Open at Chronicles; to find Nehemiah turn left, right.
Open at Numbers; to find Genesis turn left, right.
Underline "left."

DIRECTIONS: *In the following fifteen lines, underline "left" or "right," according as you would turn to the left or the right to find the second book if your Bible were open at the first.*

1. Bible is open at Deuteronomy; to find Samuel turn left, right.
2. Bible is open at Malachi; to find Ruth turn left, right.
3. Bible is open at Job; to find Numbers turn left, right.
4. Bible is open at Ezra; to find Esther turn left, right.
5. Bible is open at Psalms; to find Isaiah turn left, right.

6.	Bible is open at Kings;	to find Exodus	turn	left, right.
7.	Bible is open at Joshua;	to find Daniel	turn	left, right.
8.	Bible is open at Isaiah;	to find Kings	turn	left, right.
9.	Bible is open at Nahum;	to find Judges	turn	left, right.
10.	Bible is open at Samuel;	to find Psalms	turn	left, right.
11.	Bible is open at Ezekiel;	to find Proverbs	turn	left, right.
12.	Bible is open at Judges;	to find Ecclesiastes	turn	left, right.
13.	Bible is open at Hosea;	to find Jeremiah	turn	left, right.
14.	Bible is open at Ruth;	to find Amos	turn	left, right.
15.	Bible is open at Chronicles;	to find Joel	turn	left, right.

TEST IV. HISTORY FACTS

Samples. Who wrote the commandments on tables of stone? Moses.
Who was the first king of the Israelites? .....
Write "Saul" on this line.

DIRECTIONS: *Answer each question below by writing the name of one person in the space at the end of the line. Skip any you do not know and go on to the rest. Never mind if you are not sure about the spelling.*

1. Who killed the giant Goliath? .....
2. Who was the baby found in the bulrushes? .....
3. Who was shut up in the den of lions? .....
4. Who was the wisest king that ever lived? .....
5. Who was sold by his brothers into a strange land? .....
6. Who led the Israelites out of Egypt? .....
7. Who built the first temple? .....
8. Who wore a coat of many colors? .....
9. Who is said to have gone up in a chariot of fire? .....
10. Who started to sacrifice his only son? .....
11. Who killed an Egyptian and then fled to the wilderness? .....
12. Who had a dream of angels going up and down a ladder? .....
13. Who was taken from prison to interpret Pharaoh's dream? .....
14. Who was the strong man that carried off the gates of a city? .....
15. Who was sent by Naomi to glean in the fields? .....
16. Who was the boy that heard God call him in the night? .....
17. Who was king of Israel when Elijah was prophet? .....
18. Who was David's great friend? .....
19. Who challenged the prophets of Baal to a trial by fire? .....
20. To whom did Abraham give first choice of land to prevent a quarrel? .....
21. Who was the prophet to whom Naaman the leper came? .....
22. What queen prevented a massacre of her people by following Mordecai's advice? .....
23. Who sold his birthright for a mess of pottage? .....
24. Who interpreted the writing on the wall to Belshazzar? .....
25. What boy was turned out with his mother into the wilderness? .....
26. Who led an army of blinded enemies into Samaria, then freed them? .....

(TEST IV — *Continued*)

27. Who first made Jerusalem the capital of the kingdom? .....
28. Who betrayed Samson to his enemies? .....
29. Who led a successful revolt against Solomon's successor? .....
30. Who tested his army by the way they drank water? .....
31. Who made a golden calf for the people to worship? .....
32. Whose daughter was sacrificed because of a vow to give God what first came out of his house? .....
33. What Persian king permitted the Jews to return and rebuild the temple? .....
34. Who was the first high priest? .....
35. What prophet was hauled by ropes from a muddy dungeon? .....
36. Who was called to curse the Israelites but blest them instead? .....
37. Who sheltered two spies under some flax on her house top? .....
38. Who killed Sisera while he was asleep in a tent .....
39. What woman led a song of thanksgiving after the passage of the Red Sea? .....
40. Who was sent by Artaxerxes to help rebuild Jerusalem? .....

TEST V. COMPLETED QUOTATIONS

Samples. The Lord is my *shepherd,* I shall *not want.*
Honor thy ..... and thy mother.
Fill in the word "father" on the dotted line.

DIRECTIONS: *Fill in the right word, one to each dotted space, just as the blanks above are filled.*

Begin here:

1. Remember the ..... day to keep it .....
2. Thou shalt love the Lord thy God with all thine heart and with..... thy..... and with all ....
3. I will lift up mine eyes unto the ..... from whence ..... my help.
4. O enter into his gates with ..... and into his courts with .....
5. Speak, Lord, for thy servant .....
6. Lift up your ..... oh ye gates and be ye lifted up ye ..... and the king of ..... shall come in.
7. Create in me a clean ..... O God and renew a ..... spirit within me.
8. The grass withereth, the flower fadeth, but the ..... of our God shall stand forever.
9. They shall beat their ..... into plowshares, and their ..... into pruning hooks.
10. He was ..... and rejected of men, a man of ..... and acquainted with grief.
11. How beautiful upon the mountains are the feet of him that bringeth .... that publisheth .....

Chapter XVII

MULTIPLE-CHOICE TEST OF RELIGIOUS IDEAS

Purpose of the Test

The results of biblical knowledge tests consistently indicate that pupils accumulate practically as much misinformation as knowledge from the instruction which they receive in Sunday school. When this fact is brought to the attention of the average Sunday school worker, a frequent response is, "It is possible that the pupils do not acquire a large amount of accurate knowledge, but they do at least form valuable religious ideas."

The construction of the Multiple-Choice Test of Religious Ideas was undertaken primarily to determine whether this statement is essentially true. As the preparation of the test progressed, a more general use which it might have became apparent; namely, to ascertain what religious ideas individuals, whether children or adults, in church school or elsewhere, actually have. As finally constructed, therefore, the test has this more comprehensive purpose.

Description of the Test

The test proper is based upon ten questions of fundamental importance in Protestantism, selected for use because of their significance and inclusiveness. These questions are as follows:

1. What is the purpose of the church?
2. Why should we study the Bible?
3. Why should we pray?
4. How do you think of Jesus?
5. How do you think of God?

6. How do you think of the Holy Spirit?
7. What does it mean to be a Christian?
8. How does one become a Christian?
9. What is sin?
10. What do you think happens after death?

Under each of the ten questions fifteen answers are given which represent conceptions that have been held by some individual or school of religious thought. Among the fifteen are five good, five medium, and five poor answers, as judged by the probable consensus of present-day liberal Protestantism. The problem of the one taking the test is to select the five best answers to each question, adding other answers if he desires.

The test proper is preceded by an information blank for use in the Sunday school, and an illustrative question with fifteen accompanying answers to be marked as a fore-exercise when the test is given to children.

The complete test follows.

Multiple-Choice Test of Religious Ideas

Name..... Date.....
First name Last name Month Day Year
Age at *Last* Birthday....Date of Birthday.....Sex.....
Month Day
Present Day-School Grade or Class.....
(if in school)
Day-School Grade or Class Last Attended.....
(if not in school)
City.....State.....Church Denomination.....
Sunday School.....Sunday School Teacher.....
How many years have you attended Sunday school?.....
Do you have family worship in your home?.....

Instructions

First read the question below; then read all of the answers. Pick out the five answers which you think are the best, and mark them by putting a cross (X) in the square in front of each one. Make sure that the five you choose are really the *very best* of the answers given, and that you mark all five. If you think of still better answers, write them on the dotted lines below the other answers.

Why should we attend Sunday school?

Put a cross in the square before each of the *five* best answers.

1. [ ] To begin Sunday in the right way.
2. [ ] To earn a prize for regular attendance.
3. [ ] To find out how to make this a better world.
4. [ ] To get a share of the Christmas treat.
5. [ ] To get a Sunday school paper.
6. [ ] To have a good time with the other pupils.
7. [ ] To have something worth while to do on Sunday morning.
8. [ ] To learn about God and how to worship him.
9. [ ] To learn to be better Christians.
10. [ ] To make Jesus mean more to us in our everyday lives.
11. [ ] To please our fathers and our mothers.
12. [ ] To set a good example for others.
13. [ ] To sing the Sunday school songs.
14. [ ] To study the Bible and learn to understand it better.
15. [ ] To wear our Sunday clothes.

.....
.....
.....

I. What is the purpose of the church?

Put a cross in the square before each of the *five* best answers.

1. [ ] To baptize, marry, and bury people.
2. [ ] To carry on missionary work.
3. [ ] To hand down beliefs unchanged from generation to generation.
4. [ ] To help form public opinion on the vital questions of the day.
5. [ ] To help people to become more like Christ.
6. [ ] To increase its membership.
7. [ ] To inspire men to lead better lives through worshipping with others.
8. [ ] To keep Christians at work.
9. [ ] To lead Christians into better ways of worship and prayer.
10. [ ] To make Jesus Christ known to all men.
11. [ ] To organize into distinct groups on the basis of differences in religious belief.
12. [ ] To provide ministers and religious teachers.

13. ☐ To shut out from salvation all those who do not become members.
14. ☐ To tell people what the Bible means.
15. ☐ To unite all those who are striving to bring about the kingdom of God on earth.

. . . . . .
. . . . . .
. . . . . .

II. Why should we study the Bible?

Put a cross in the square before each of the *five* best answers.

1. ☐ It answers the questions in the catechism.
2. ☐ It contains some of the world's best literature.
3. ☐ It gives the facts about the only true religion.
4. ☐ It helps people to find God.
5. ☐ It helps us in our daily living.
6. ☐ It shows how God has led men to have a better and better understanding of him.
7. ☐ It strengthens our faith.
8. ☐ It teaches us to love and serve our fellow men.
9. ☐ It tells about the early Christian church.
10. ☐ It tells about the life and teachings of Jesus.
11. ☐ It tells about the religious leaders of the Hebrews.
12. ☐ It tells how the wicked will be punished when they die.
13. ☐ It tells how the world was made.
14. ☐ It tells people in every age everything they ought to believe and everything they ought to do.
15. ☐ It was written down word for word just as God said it should be written.

. . . . . .
. . . . . .
. . . . . .

III. Why should we pray?

Put a cross in the square before each of the *five* best answers.

1. ☐ To ask for food and clothing.
2. ☐ To ask Jesus to help us.
3. ☐ To ask that others may receive the help they need.
4. ☐ To bring rain when it is needed.
5. ☐ To cause God to change his plans.
6. ☐ To come to know and share God's purposes.
7. ☐ To confess our sins.
8. ☐ To drive away evil and unpleasant thoughts.

9. ☐ To gain victory over our enemies.
10. ☐ To keep in close and loving fellowship with God.
11. ☐ To make sure of going to heaven.
12. ☐ To obtain moral peace and strength.
13. ☐ To satisfy a deep need in our natures.
14. ☐ To thank God for all he has done for us.
15. ☐ To think over our problems.

.....
.....
.....

IV. How do you think of Jesus?

Put a cross in the square before each of the *five* best answers.

1. ☐ As a character in the Bible who really never lived at all.
2. ☐ As a friend whose presence and power are felt by his followers.
3. ☐ As a great moral teacher.
4. ☐ As a person of long ago whose life and death make little difference now.
5. ☐ As a wonder-worker who compelled belief by miracles.
6. ☐ As God in human form.
7. ☐ As one who was carried away by mistaken hopes and ideas.
8. ☐ As our great Example.
9. ☐ As Prophet, Priest, and King.
10. ☐ As the one in whom Old Testament prophecies were fulfilled.
11. ☐ As the one who conquered death.
12. ☐ As the one who died on the cross to save mankind.
13. ☐ As the one who founded the world's greatest religion.
14. ☐ As the one who stands between us and God and protects us from his wrath.
15. ☐ As the one who taught us how to think of God.

.....
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V. How do you think of God?

Put a cross in the square before each of the *five* best answers.

1. [] As a being who is everywhere, knows everything, and can do all things.
2. [] As a being who is working with us to make the world better.
3. [] As a being who makes himself known in three persons, Father, Son, and Holy Ghost.
4. [] As a being who works in and through all and yet is more than all.
5. [] As a big man in the sky with a crown on his head.
6. [] As an idea in our minds.
7. [] As Law in the universe.
8. [] As Love.
9. [] As one who can set aside the laws of nature.
10. [] As one who in his goodness gives his children food, clothing, and shelter.
11. [] As one who makes us do what we don't want to do.
12. [] As one who writes down in a book everything we do.
13. [] As our Heavenly Father.
14. [] As the Creator of all things.
15. [] As the one who gave the Ten Commandments.

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VI. How do you think of the Holy Spirit?

Put a cross in the square before each of the *five* best answers.

1. [] As a divine power which makes it possible for men to speak with tongues and to prophesy.
2. [] As a name for a religious experience people do not fully understand.
3. [] As conscience.
4. [] As our helper in living a Christian life.
5. [] As our subconscious self.
6. [] As the Comforter Jesus promised would come after his death.
7. [] As the feeling that makes men want to shout amen and hallelujah.
8. [] As the name for a presence people imagine to be with them.

9. ☐ As the one who tells us that we are sinners and leads us into a new life.
10. ☐ As the one who will guide us into all truth.
11. ☐ As the person in the Godhead against whom sin cannot be forgiven.
12. ☐ As the spirit of Christ in the world to-day.
13. ☐ As the Spirit that tells us that Jesus is the Son of God.
14. ☐ As the Spirit that tells us that we are the children of God.
15. ☐ As the voice of God in our hearts.

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VII. What does it mean to be a Christian?

Put a cross in the square before each of the *five* best answers.

1. ☐ Not to dance, play cards, nor go to the theater.
2. ☐ To apply the teachings of Jesus in our daily lives.
3. ☐ To believe in Jesus Christ and follow him.
4. ☐ To do at all times as the church says.
5. ☐ To do good works.
6. ☐ To do unto others as we would that they should do unto us.
7. ☐ To forgive those who do us wrong.
8. ☐ To give money to the church.
9. ☐ To keep away from those who do wrong.
10. ☐ To love God above all else and our neighbor as ourselves.
11. ☐ To strive to make social, industrial, and political relations Christian.
12. ☐ To tell others about Jesus.
13. ☐ To tell the minister or the priest about our sins.
14. ☐ To work for the church.
15. ☐ To worship God and pray.

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VIII. How does one become a Christian?

Put a cross in the square before each of the *five* best answers.

1. ☐ He accepts all the doctrines of the church.
2. ☐ He accepts the Lord Jesus Christ as his personal Savior.

3. ☐ He feels that he is a sinner and wants to be saved.
4. ☐ He gives himself up completely to the will of God.
5. ☐ He goes forward in a revival meeting.
6. ☐ He grows up a Christian without ever knowing what it is to be anything else.
7. ☐ He has a deep emotional experience and a change of heart.
8. ☐ He is chosen by God to be saved.
9. ☐ He is immersed.
10. ☐ He is saved by the grace of God.
11. ☐ He is suddenly converted.
12. ☐ He joins the church.
13. ☐ He makes it his chief aim to attain the spirit and the purpose of Jesus.
14. ☐ He resolves to lead a better life.
15. ☐ He turns to God in penitence and faith.

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IX. What is sin?

Put a cross in the square before each of the *five* best answers.

1. ☐ A part of God's plan, that forgiveness might be possible.
2. ☐ All evil thoughts, words, and deeds.
3. ☐ Breaking the laws of nature.
4. ☐ Breaking the Ten Commandments.
5. ☐ Disagreement with the church.
6. ☐ Disobeying the laws of man.
7. ☐ Doing what we ought not to do and leaving undone what we ought to do.
8. ☐ Error of mortal mind.
9. ☐ Failure to do God's will.
10. ☐ Inherited tendency to do wrong as the result of Adam's fall.
11. ☐ Longing to do something known to be wrong.
12. ☐ Not believing in Christ or God.
13. ☐ Selfishness.
14. ☐ Wrong done knowingly and willingly.
15. ☐ Wrong that we could not help doing.

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X. What do you think happens after death?

Put a cross in the square before each of the *five* best answers.

1. [] Each one meets the consequences of his deeds on earth.
2. [] Every one is finally saved.
3. [] Only true believers are saved.
4. [] People are judged according to the light they have had.
5. [] People have an opportunity to profit by the mistakes made in this life.
6. [] The dead live only in the memory of those who live after them.
7. [] The dead wait in their graves until Christ returns to judge the living and the dead.
8. [] The injustice suffered in this life is made up for in the next.
9. [] The righteous live in eternal bliss and the wicked in everlasting torment.
10. [] The spirits of the dead are all around us and can send messages through mediums.
11. [] There is greater opportunity for growth and service than before.
12. [] There is no more sorrow.
13. [] Those who have done God's will enter into eternal fellowship and communion with him.
14. [] Those who have lived good lives here see their loved ones again.
15. [] We do not surely know.

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Value of the Test

The test may be of value in at least two respects. By enabling the religious educator to arrive at the content of the religious thought life, it may furnish him with a background from which to evaluate more adequately than has hitherto been possible both curricula and teaching methods. By arousing interest in important religious problems in the light of their varied solutions, it may stimulate and promote effective discussion of religious beliefs and their bases in fact.

Construction of the Test

The test has been so constructed as to cover as thoroughly as possible the entire range of major Protestant ideas.

1. Making the compilation of religious ideas.

The initial step was the making of an extensive compilation of the religious ideas found in the literature of systematic theology and related subjects. The sources consulted included systematic treatises of religious conceptions, presentations of varying emphases and contrasting viewpoints in religious thought, and reports of original investigations of the content of religious ideas.[1]

At the outset, as this material was collected it was organized

[1] The following sources were consulted, those used most extensively being indicated by an asterisk:

Barnes, E. "Theological Life of a California Child." *Pedagogical Seminary,* Vol. II (1892), pp. 442-448.

* Brown, C. R. The Main Points, A Study in Christian Belief. Pilgrim Press. 1911.

* Brown W. A. Christian Theology in Outline. Scribner. 1916.

* Brown, W. A. Systematic Theology 1-2. Syllabus of Course. Union Theological Seminary. 1915.

Carroll, H. K. The Religious Forces of the United States, Enumerated, Classified, and Described. Revised and brought down to 1910. Scribner. 1912.

Case, Adelaide. "Children's Ideas of God." *Religious Education,* Vol. XVI (1921), pp. 143-146.

* Chassell, Clara F. and Laura M. Test of Religious Ideas. (See "A Test of Religious Ideas Involving the Ranking of Selected Answers," in *Religious Education,* Vol. XVII (1922), pp. 55-59; reprinted by the Religious Education Association, Chicago. The sources mentioned in this article also contributed to the present test.)

Committee on the War and the Religious Outlook. "Religion among American Men, As Revealed by a Study of Conditions in the Army." Association Press. 1920.

Eddy, Mary B. "Science and Health, With Key to The Scriptures." Stewart. 1917.

Fosdick, H. E. "The Meaning of Prayer." Association Press. 1915.

Leuba, J. H. "The Belief in God and Immortality." A Psychological, Anthropological and Statistical Study." Sherman, French & Co. 1916.

* McConnell, F. J. "The Essentials of Methodism." Methodist Book Concern. 1916.

Rauschenbusch, W. "A Theology for the Social Gospel." Macmillan. 1917.

* Schaff, P. The Creeds of Christendom, with a History and Critical Notes. Vol. I. The History of Creeds. (Especially "The Consensus and Dissensus of Creeds," pp. 919-930.) Vol. III. The Evangelical Protestant Creeds, with Translations. (Especially "An Evangelical Union Catechism," pp. 831-876.) Harper. 1877.

around a number of central topics which were used in the literature or which naturally suggested themselves as the work of compilation advanced. Later, when the central topics had become more defined, a given source was read analytically; and material which implied or expressed a belief regarding any of the conceptions under consideration, no matter in what connection it occurred, was entered under the appropriate heading after having been so formulated as to give a clear-cut expression of the belief. Further, systematic presentations of the central topics were examined, and pertinent additional material was incorporated into the compilation. Thus many different statements of a given belief and many differing beliefs were accumulated under the various headings. Finally, the number of central topics was reduced to twelve; the headings were restated in question form; and the material assembled was completely reorganized, similar expressions of a given belief being brought together and appropriate sub-headings serving to set in relief the principal points of view represented, supplied.

The material thus assembled was very extensive and minutely organized. Thus, for instance, the final compilation under the heading, "How do you think of God?" listed more than two hundred answers, some differing but slightly from each other, others representing totally different conceptions, which were classified under some seventy sub-headings.[1] The final compilations under the other headings were similar in character, though they naturally contained fewer entries.

As a check on the adequacy of the material brought together as the source for the religious ideas to be included in the test, the content of the compilation was compared with a list of the principal topics presented in systematic theology as given in the tables of contents of thirteen texts, and found to be entirely satisfactory.

2. Preparing the tentative test and the supplementary list of answers.

[1] The entries actually listed under the sub-headings totalled more than three hundred, since any entry which was appropriate under more than one sub-heading was repeated.

The next step in the preparation of the test was the selection from this wealth of material of the items which were best adapted to the purpose of the test and the general plan of construction. First, then, the number of questions was reduced to ten so as to lessen the time required for taking the test. Next, the various answers under a given question were carefully considered; and, with the aid of the sub-headings already referred to, fifteen of the most representative ideas, among which presumably were five good, five medium, and five poor answers, were selected for inclusion in a tentative test. The criteria used in the evaluation of the answers were in general the adequacy of the idea itself, the wideness of its acceptance, its modernness in point of view, and the adequacy of its statement. Then, after the selected ideas had been stated as briefly and clearly as possible, the material for the tentative test was arranged in a form very similar to that of the revised test presented in this chapter. Finally, a supplementary list of five or six additional answers to each question was prepared so that there might be considerable material at hand for the revision of the test.

3. Securing the evaluation and criticism of specialists, and trying out the tentative test.

Copies of the tentative test and the supplementary list of answers were then mailed for evaluation of items and criticism of content to thirty specialists in various fields. In the accompanying letter the scope of the test and the plan of construction were briefly indicated, and the criteria on the basis of which the ideas had been tentatively evaluated stated; also, general criticisms and suggestions were invited. Moreover, the specialists were asked to consider specifically whether there were clearly five ideas of each of the kinds desired, marking the best ideas plus, the poorest ideas minus, and those of intermediate value one-half; whether there were any vital omissions, indicating such as they noted; and what modifications in wording they would suggest. Lastly, they were asked to grade the items in the supplementary list of answers in the

same way and at the same time that the items of the tentative test were graded.

Replies were received from twenty-five of these specialists. Eight were unable for one reason or another to comply with the request; the remaining seventeen coöperated.[1] In addition, a number of other experts made helpful suggestions as to content, wording, and test form. The coöperating specialists thus totaled more than twenty-five, and included well-known teachers and investigators in the fields of religious education, systematic theology, philosophy, psychology, and tests and measurements; and ministers of several denominations.[2]

Evaluations of the items in the tentative test and the supplementary list of answers were also made by six students in a class in Scientific Method and Experimentation for Religious Workers in Drew Theological Seminary.

As a further means of studying the test it was given to two groups of Sunday school pupils in New York City, the one group including twenty-two pupils in the junior and the intermediate departments of the St. James Methodist Episcopal Sunday School, and the other, ten members of the class of eighth-grade girls in the Union School of Religion. Test results were also secured from twenty-one members of a Seminar in Religious Problems, composed largely of graduate stu-

[1] Those assisting in the evaluation and criticism of items were as follows: Prof. Edgar S. Brightman, Boston University; Dean Charles R. Brown, Divinity School, Yale University; Dr. David J. Burrell, Marble Collegiate Church, New York City; Rev. Olin B. Chassell, Department of Finance, Board of Education, Methodist Episcopal Church; Prof. George A. Coe, Union Theological Seminary; Prof. Durant Drake, Vassar College; Prof. Hugh Hartshorne, Union Theological Seminary; Rev. John H. Holmes, Community Church, New York City; Dr. Wilfred C. Keeler, First Methodist Episcopal Church, Mount Vernon, Iowa; Prof. Edwin Lewis, Drew Theological Seminary; Dean Shailer Mathews, Divinity School, University of Chicago; Dr. George L. Nuckolls, St. James Methodist Episcopal Church, New York City; Rev. Cyril D. Plomer (in consultation with Dr. G. Franklin Ream), Washington Avenue Methodist Episcopal Church, Kansas City, Kansas; Prof. Edwin D. Starbuck, State University of Iowa; Pres. William O. Thompson, Ohio State University; Pres. Paul F. Voelker, Olivet College; and Prof. Luther A. Weigle, Divinity School, Yale University.

[2] The authors are especially indebted to Miss Margaret V. Cobb of the Institute of Educational Research, Teachers College, Columbia University, for varied recommendations and assistance in the selection and phrasing of items; and Mrs. Olin B. Chassell of New York City, for coöperation in all phases of the work.

dents and members of the staff of the Ohio State University, and from one additional instructor.

4. Assembling the data in convenient form.

In order to make the evaluations, criticisms, and test results immediately available for revision of the test, the following data were prepared: tables indicating the grades assigned the individual items [3]; summaries for groups taking the test of the number of times each item had been checked as one of the five best answers; a record of comments on individual religious ideas; and a compilation of additional answers which had been suggested under each question, and of criticisms and suggestions regarding individual questions or the test as a whole. In addition, data regarding the ratings of the items by the specialists and by the theological students, and the selection of answers by the various groups taking the test, were arranged in parallel columns opposite the actual items so that the ideas might be quickly and conveniently compared as to value.

5. Revising the test.

The revision was based on a careful consideration of available information regarding each of the original items, as well as a study of the additional items which had been proposed and the more general suggestions and criticisms.

The decision as to the questions to be included as the basis of the revised test was not difficult. Although two of the original questions—"How should we think of the Holy Spirit?" and "What happens after death?"—called forth considerable comment, some judges doubting the wisdom of including them at all, the ten which had been submitted for criticism appeared to be generally acceptable. Accordingly they were retained as a group, although all but three were more or less revised in wording before final acceptance. The basic content of the test thus remained practically unchanged.

The determination of the answers best meeting the requirements of the test presented a much harder problem. In this

[3] Ratings made by one of the authors were included in the table giving the grades assigned by the coöperating specialists.

aspect of the revision the evaluations of the specialists were the principal determining factor, though the ratings made by the theological students and the information regarding the answers selected by the groups taking the test served as valuable supplementary data.

As a rule, preference was given to the items of the tentative test and the supplementary list of answers, providing there was sufficient agreement to indicate clearly the value of the idea in question as good, medium, or poor. It was found desirable on account of suggestions that had been received, however, to alter the wording of many of the items.

With this procedure the selection of five good and five poor answers to a given question was frequently relatively simple. The determination of five answers of intermediate value on this basis, however, was not so satisfactory because of great differences of opinion among the judges. An especially interesting feature of the grading of some items was the so-called U-shaped distribution, an item having been marked plus by a fairly large percentage of judges and minus by a similar proportion. This type of distribution naturally identified particularly controversial points in doctrine.

In consequence of the disagreement the ideas selected for any given question might fail to be distributed equally among the three grades as desired. Moreover, an important omission that had been pointed out in the content of the original items under a heading might require the inclusion of a new item. In either event it became necessary to decide upon some item which had not been graded.

Under these circumstances the greatest pains were exercised to select one which would be acceptable to the judges and to the other persons criticising the test, in so far as their probable attitude could be determined by a consideration of their comments and a comparison of the item in question with those already evaluated.

In this manner the fifteen answers required for each question were eventually secured. They were then arranged in alphabetical order.

In the course of the revision the test form was also modified, although no important changes were introduced.

The revised test has already been presented. As is evident from the foregoing account, it has been enriched through the coöperation of a very considerable number of persons, yet retains much of the content of the earlier test and has the same general form.

6. Status of the revised questions and answers.

The relation between the revised questions and answers and those of the original list is indicated in the accompanying table, as is also the value of the revised answers. The questions, with the exception of the illustrative one, are represented by Roman numerals; and the answers, by Arabic numerals. The data regarding the answers are presented in a double column for each question; the first subdivision indicates the relation of the answers to the items of the original list, and the second subdivision their value, the letters R and V being used as the respective headings. The different degrees of relationship are represented by the letters in the R divisions: both u and m signify that the original form of the answer was evaluated by the judges, but u further indicates that the answer as revised is unaltered or, in spite of more or less verbal revision, is substantially unchanged in meaning, while m indicates that it has been modified in meaning; n signifies that the answer is new. The values assigned by the judges to the unaltered or substantially unchanged answers, and their probable consensus of opinion in the case of modified or new answers, are represented by the symbols in the V divisions: a plus sign (+) indicates that the answer is one of the five best for a given question; a minus sign (—), that it is one of the five poorest; and the fraction one-half (½), that it is one of the five of intermediate value.

The status of the questions is indicated by the letter u or m given in parentheses after the corresponding Roman numeral: as in the case of the answers, u indicates that the question is unaltered or substantially unchanged, and m, that it has been modified.

TABLE XXXVIII — SHOWING THE RELATION BETWEEN THE REVISED AND THE ORIGINAL QUESTIONS AND ANSWERS AND THE VALUE OF THE REVISED ANSWERS IN THE MULTIPLE-CHOICE TEST OF RELIGIOUS IDEAS

ANSWER	QUESTION																					
	Illustration (m)		*I (u)*		*II (m)*		*III (u)*		*IV (m)*		*V (m)*		*VI (m)*		*VII (u)*		*VIII (u)*		*IX (u)*		*X (m)*	
	R	V	R	V	R	V	R	V	R	V	R	V	R	V	R	V	R	V	R	V	R	V
1	u	½	u	—	u	—	u	—	n	—	u	½	u	—	m	—	m	—	m	—	m	+
2	u	—	u	½	u	½	u	½	u	+	u	+	u	½	n	+	u	+	u	+	u	—
3	u	+	u	—	u	½	n	+	m	½	u	½	u	½	u	+	u	½	u	½	m	½
4	u	—	n	½	u	+	m	—	u	—	u	+	u	+	m	—	u	+	u	½	u	+
5	u	—	u	+	u	+	n	—	u	—	u	—	u	—	u	½	u	—	u	—	n	½
6	u	—	u	—	u	+	n	+	u	½	u	—	u	+	u	+	u	+	n	½	u	—
7	m	½	u	+	u	½	n	½	u	—	n	½	u	—	n	½	m	½	n	+	u	—
8	u	+	u	½	m	+	u	½	m	+	u	+	u	—	u	—	u	—	m	—	u	½
9	u	+	m	+	u	½	u	—	u	½	u	—	u	½	u	—	u	—	u	+	u	—
10	n	+	n	+	u	+	n	+	m	½	u	½	n	+	u	+	u	½	u	—	u	—
11	m	½	m	—	u	½	u	—	m	½	u	—	u	—	n	+	n	½	n	½	n	+
12	u	½	m	½	u	—	u	+	u	+	u	—	u	+	u	½	u	—	u	½	u	½
13	m	½	m	—	u	—	n	½	n	+	u	+	u	½	u	—	n	+	n	+	u	+
14	m	+	u	½	m	—	u	+	u	—	m	+	m	½	n	½	n	½	u	+	u	½
15	n	—	u	+	u	—	u	½	m	+	u	½	m	+	u	½	u	+	m	—	n	+

Administration of the Test

The test is suitable for children who have fair facility in reading, and for adults. When it is given to adults, no instructions besides those on the test blank are required. When it is given to children or to groups containing children, as in a joint session of several classes in the Sunday school, the detailed instructions presented at the close of this section should be used, especially because they provide for the filling in of the information requested on the test blank and the marking of the illustrative question under direction.

The responses secured are to be tabulated rather than scored. Scoring of individual papers would be possible by assigning credit to the answers marked by the one taking the test in accordance with the values of these answers as indicated in Table XXXVIII, full credit being given to answers rated as plus, partial credit to answers rated as one-half, and zero credit to answers rated as minus. This mode of handling the responses is not recommended, however, since the purpose of the test is to ascertain what religious ideas individuals actually have,—not to propose norms for religious thought.

After tabulation, the results may be interpreted with reference to standards which those under whose auspices the test was given have already formulated or may decide upon.

The detailed instructions, which are substantially the same as those used when the tentative test was given to children, follow:

On the first dotted line at the top of the page after the word Name, write your name. Write your first name and then your last name. Then at the end of this line after the word Date, write the date that it is to-day (Examiner gives the date). On the next line after the words Age at *Last* Birthday, write how old you were on your *last* birthday; and after the words Date of Birthday, write the month and the day of the month when you were born. At the end of the line after the word Sex, write your sex (Examiner adds, if giving the test to children, "that is, if you are a boy, write boy; and if you are a girl, write girl"). On the next line, if

you are in school, after the words Present Day-School Grade or Class, put down the grade or class you are now attending; if you are not in school, after the words Day-School Grade or Class Last Attended, put down the grade or class in which you were when you left school. Then, on the line after the word City, write ——— (Examiner gives the name of the city); after the word State, write ——— (Examiner names the state); and after the words Church Denomination, write the denomination of the church you attend,—Methodist, Baptist, Lutheran, Presbyterian, or some other denomination. On the next line after the words Sunday School, write ——— (Examiner gives the name of the Sunday school); and after the words Sunday School Teacher, write the name of your Sunday school teacher. On the next line after the question as to the number of years that you have attended Sunday school, put down the number of years; and on the last line after the question as to whether you have family worship in your home, write Yes or No. When you are through, put your elbow on the table and raise your pencil in this way (Examiner illustrates), so that I shall know that you have finished.

Ready now. Listen carefully. Here about the middle of the page is a sample question for us to answer together. Let us read the instructions above the question together:

First read the question below; then read all of the answers. Pick out the five answers which you think are the best, and mark them by putting a cross (X) in the square in front of each one. Make sure that the five you choose are really the *very best* of the answers given, and that you mark all five. If you think of still better answers, write them on the dotted lines below the other answers.

Now let us read the question: Why should we attend Sunday school? Let us read the answers to this question aloud together. Ready, read:

1. To begin Sunday in the right way.
2. To earn a prize for regular attendance.
3. To find out how to make this a better world.
4. To get a share of the Christmas treat.

5. To get a Sunday school paper.
6. To have a good time with the other pupils.
7. To have something worth while to do on Sunday morning.
8. To learn about God and how to worship him.
9. To learn to be better Christians.
10. To make Jesus mean more to us in our everyday lives.
11. To please our fathers and our mothers.
12. To set a good example for others.
13. To sing the Sunday school songs.
14. To study the Bible and learn to understand it better.
15. To wear our Sunday clothes.

You see that some of the answers are very good, some are fairly good, and some are very poor. Read them over again, this time to yourself, and see if you can find one of the best answers. When you feel sure that you have found one of these, raise your hand so that I may ask you to tell us which one it is. (Examiner waits for any one of the following answers to be given:

3. To find out how to make this a better world.
8. To learn about God and how to worship him.
9. To learn to be better Christians.
10. To make Jesus mean more to us in our everyday lives.
14. To study the Bible and learn to understand it better.

Then, as soon as one of these answers is given) Yes, that is one of the best answers. Every one mark it by putting a cross in the square in front of it. (If other answers than those listed above are given, Examiner says, "What we want are the very best answers of all. That answer is not so good as some of the others. Who has another suggestion?") Who has found another? That's right. Every one put a cross in the square in front of it. Who has found still another? That's right. Every one put a cross in the square in front of it. Probably most of us would agree that ——— (Examiner repeats the three acceptable answers which have been given) are very good answers. Now each one find two more very good answers so that you will have five in all, and put a cross in the square in front of each. If you think of better answers than the ones that are given, write them on the dotted

lines at the end. Be sure, however, to mark the five best, and only the five best, of those that are printed.

(After the children have finished marking the five answers) On the following pages are some more questions, and you are to mark the answers in the same way. You will have twenty-five minutes. Be sure to mark the five best under each question. It does not matter if these are not the same as those which some one else has marked. You are to mark the five which *you* think are the best. If you finish ahead of time, go back and make sure that the five answers you have marked are really the *very best* answers under each of the ten questions. Ready! Turn over the page to the first question. It should have a number one in front of it. Go ahead.

(If a pupil seems to be looking at his neighbor's paper, Examiner says, "Please do not look to see which answers your neighbor is marking. We want you to mark the answers which *you* think are the best." If the pupils have a tendency to stop work during the period, Examiner says, "Keep right on working. Mark the five best answers for each one of the ten questions." Examiner allows exactly twenty-five minutes for marking the answers, and then collects the papers whether the pupils have finished marking them or not.)

Chapter XVIII

MORAL CONDUCT TESTS

The Function of Ideals and Attitudes in Social Education

It has long been a problem as to what is the best method of making boys and girls better. While it would not be possible in one brief experiment to study this problem, the experiment described in the following pages sets forth one method that has proved extremely successful.

There are three great resultants of education. First—knowledge; Second—habits; Third—ideals.

Knowledge does not necessarily make people good. Habits do make people good if they are good habits. However, it is impossible to foresee all of the situations which will confront our young people after they leave school. It would not be possible to provide habits enough for all of these situations. It is therefore a matter of prime importance for us to know whether or not generalized ideals can be made to control the conduct of boys and girls.

An *ideal* is defined as a concept plus an appreciation of value attached to that concept. The appreciation or affective element is considered of greater importance even than the ideational element. An idea, planted in the mind of a boy or girl and then thoroughly emotionalized by means of contacts with other individuals in a homogeneous group, becomes a dynamic force in the life of the boy or girl by controlling his or her purposes. The experiment herein described shows conclusively that ideals may be made to perform a function in the control of conduct.

It is not the purpose of this report to explain the methods of education used in the inculcation of the ideal of trustworthiness. It may be stated briefly that they were the

methods ordinarily used by the leaders of the Boy Scouts of America.

In arranging for this experiment it was decided to choose groups of boys rather than groups of girls, for the reason that the organization of groups of boys has been carried on far more extensively than the organization of groups of girls, and also for the practical reason that Mr. James E. West, chief executive of the Boy Scouts of America, offered the use of several Boy Scout troops for experimental purposes. Only one group of girls was tested, Group F.

In addition to the two experimental groups, it was decided to make use of two control groups. One of the experimental groups is located in New York City, the other in Elizabeth, New Jersey. One of the control groups is located in New York City, the other in Brooklyn, New York. The attempt was made to secure four groups of about the same intelligence and of about the same home and neighborhood environment. A comparison of the intelligence quotients given in the tables will show to what extent the first attempt succeeded. It is believed that the home environment of the four groups is about on a par, with the exception of Group E, which seems to live in a superior environment. Special training was arranged for the two experimental groups, and it was agreed that no special training would be given the control groups between the time of the first and the second series of tests.

It was decided to make the ideal of trustworthiness the objective of the training. The reason for this choice is the fact that trustworthiness is the first and one of the most fundamental ideals that are taught to the Boy Scouts. Every good Scout leader attempts to teach trustworthiness, although every leader does not emphasize this ideal as perhaps it was emphasized by the two leaders of the experimental groups during the duration of this experiment. It is believed that similar results would have been obtained if the ideal of loyalty, or perhaps the ideal of service had been chosen as the objective of the training.

The methods of training used with the experimental groups were such as are commonly used by the leaders of the Boy

Scout troops, modified to fit certain principles of social education, and with special emphasis placed upon the ideal of trustworthiness. The time of training was about three months, but the time elapsed between the first and the second series of tests was only about seven weeks. The reason for this difference is the fact that it was found impracticable to test the boys until they had been brought somewhat under the control of the leader. It is not likely that the results of the first tests would have been greatly different from what they were had it been practicable to give them at the very beginning of the organization of the two groups.

It is not believed that the maximum results can be secured in so short a period of time; however, the point at issue is not the amount of improvement that can be secured, but whether there is any improvement at all. Every precaution was taken by the experimenter to secure proper test conditions, and every effort was made by the Scout leaders to carry out their part of the program.

The experimenter had nothing to do with the actual training of the two groups. He held a series of conferences with the leaders and finally gave each of them a copy of a digest of the principles which are assumed to hold true in social education.

The following letters from the two leaders give clear and detailed outlines of the methods which were followed in the training of both groups. As may be gathered from these letters, the devices and methods used were the products of the initiative and originality of the leaders. It is not likely that there is any special efficacy in these devices and methods. The success which the two leaders achieved was undoubtedly due to their ability to create an effective group spirit among the boys, and to direct this spirit by tactful suggestion toward moral ends. The strength and enthusiasm of the leaders, their ability to inspire loyalty among their followers, were probably greater factors in producing the results than were the devices and methods which they used.

BOY SCOUTS OF AMERICA
Headquarters National Council
The Fifth Avenue Building
New York City

April 27, 1920

Mr. Paul F. Voelker
Teachers College
Columbia University
New York City

Dear Mr. Voelker:

In compliance with your request, I am glad to make the following statements in regard to my work with my group of Scouts:

The group was organized in January, the boys whom you tested joining the group that month or very early in February. I have been working with these boys up to the time of your second test on April 22, approximately three months. During this time I have been meeting with them weekly. On four Saturdays I have had a hike or a meeting, at which a part or all of these boys were present. Part of them have also been at my office a few times for instruction in First Aid.

The work has been carried to a considerable extent along the lines suggested in your analysis transmitted in your letter of March 12th, 1920, on the opportunities, methods, and devices of social education. Taking your 12 points in order:

I. *Social Education Can Best Be Given in a Social Environment.*

Scout work is, of course, founded on the "gang" as a unit. I have endeavored to develop a sense of group consciousness.

(*a*) I have on several occasions talked to the boys, telling them of my hopes for the development of a strong troop and urging them to do everything possible for the welfare of the troop.

(*b*) I have encouraged intensive preparation for the entering of an inter-troop field meeting, which is shortly to be held, in order that the troop might make the best possible showing on that occasion.

(*c*) We have held an entertainment for the raising of Camp funds, the purpose of which is for the use of the entire troop in camping together, and have stimulated, so far as possible, activity on the part of all in the sale of tickets for the mutual good of the troop.

II. *Social Standards Should Be Built Up Within the Group and Not Imposed from Without.*

The voluntary observance of the Scout Law and Oath by the Scout, crystallizes the gang code of ethics. The boys are urged to adopt the Scout code as the gang code. The boys have been encouraged, so far as possible, to develop their own application of the code. Thus, in the case of a boy who did not prove sufficiently loyal to the group to maintain his activity, and who dropped out, but later applied for re-admission, the boys were given an opportunity to discuss the matter themselves and to decide on what action should be taken. In this case they decided that he had not been loyal to the troop, and therefore should not be re-admitted, and they voted into the troop in his place a boy of much less promising appearance.

III. *Every Modification of the Group Standards and Every Moral Readjustment in the Minds of the Members of the Group Can Best Be Brought About by Grappling with Vital Issues.*

The working out of this principle is illustrated in the particular instance listed above, concerning the re-admission of a boy who has not proven loyal to the troop.

IV. *The Principle of Social Participation.*

The discussion of the instance previously mentioned and decision reached by the troop illustrates this principle also. Considerable emphasis is placed in the work of the troop on team activities. Thus many of the contests have been team contests of patrol versus patrol. Again, in the preparation for the inter-troop field meeting which is to be held, considerable training of different phases has been given with teams of four to eight boys training together. In the exhibition given by the troop the boys themselves explained to the audience what they were doing and why.

V. *The Principle of Group Motivation.*

The emphasis laid, as previously explained, on patrol and troop activities constantly utilizes this principle by placing stress upon the welfare of the whole group.

VI. *The Small Group Virtues Should Be Strengthened First.*

An inter-patrol contest was started on the night that the troop organized,—has been running almost continuously since. This has already developed a splendid patrol spirit. The troop as a unit will come into contact and competition with other troops shortly, and preparations for these contests are developing a

corresponding spirit. Thus, the small group is being developed first.

VII. *The Small Group, as Soon as Its Virtues Have Been Strengthened So That the Leader Can Depend upon Them, Shall Be Thrown into Contact with Other Groups.*

I have also given several illustrations of how this is being done in the troop.

VIII. *The Development of the Large Group Virtues Should Be Based upon the Small Group Virtues.*

This is continuously done in Scouting, as the same activities and the same Law and Oath apply for the large group as for the small group.

IX. *Define the Limits and the Conflicts between the Small and the Large Group Relationships.*

Throughout the work, by suggestions here and there the things which are common between different groups are being emphasized rather than the differences and emphasis is constantly followed by suggestions to the fact that the principles of Scouting apply to a Scout's relation to all others as well as his relation to other Scouts. The various contests, etc., on the other hand define the limits of each group.

X. *The Principle of Utilizing Mottoes, Slogans, Shibboleths, Taboos and Other Words or Phrases Which Will Tend to Unify or Organize for Each Individual the Standards Which He is Accepting from the Group.*

Scout work is of course full of such phrases, e. g.: "Do a Good Turn Daily"; "Be Prepared"; "A Scout is Trustworthy"; and "Once a Scout—Always a Scout."

XI. *The Law of Annoyance.*

There has really been no serious case of discipline to make an application of this. However, in the case of one boy who caused some disturbance while I was talking, the patrol received one demerit in the inter-patrol contest. This served not only to make the boy realize his error, but it brought on him the displeasure of the other boys in a way which was very effective in stopping further disorder.

The boys also were given the Self-Analysis Test developed by you.

XII. *The Law of Satisfaction.*

I have, on several occasions, taken pains to compliment a boy on some piece of good work that he had done, or in talking to his

parents to speak favorably to them of his work. Again, in cases where the Scout reflected credit to the group in his contact with someone outside the troop, I have commented favorably on the incident to the troop (without naming the individual).

. . . . . .

Aside from the above I have endeavored to develop trustworthiness in the Scouts in two ways:

(*a*) By repeated suggestions as to the importance and significance of the Scout Oath and Law, and of the value of living up to them.

(*b*) By specifically emphasizing to them the law stating "A Scout is Trustworthy."

Among other occasions in which this has been done, have been as follows:

(*a*) On February 13th I told a story in which one man was trustworthy and another was not.

(*b*) Later in the same day I cautioned them to be trustworthy in a game which they were playing.

(*c*) On March 12th, in speaking of plans for a hike, I emphasized the importance of trustworthiness on the hike.

(*d*) On April 9th I complimented a boy on a report received from another scout official that he had been trustworthy in performance of assigned duties.

(*e*) On or about April 20th, in writing to the Scouts urging them to attend your second examination, I wrote out to the Scouts stating that I had given my word that each of the boys would be present, and charging each boy on his Scout Honor to be present, unless circumstances beyond his control prevented it.

I do not by any means think I have reached the limit in the development of these boys, but know that I have made a beginning. I intend to work along the lines already indicated.

I find a much greater response than at the start to suggestions made; a much better discipline; a much greater group loyalty; a much more reliable response to tasks imposed.

On numerous occasions I have found that of late when I have assigned tasks to a boy to fulfill, I have been much more certain of getting satisfactory results than I was in the first few weeks.

I did nothing to put the boys on their guard against the tests.

Very sincerely yours,

(Signed) C. A. Edson.

Mr. Paul F. Voelker
Teachers College
Columbia University
New York City

Dear Mr. Voelker:

I have held your letter of April 24th so that I could give some thought to the questions you bring to my attention, as I deem these matters very important in their relation to the scout movement. It is fine to know that you believe the tests are working out as you expected they would. Certainly the time and attention you gave the work should be rewarded by success.

1. *How Long Have You Trained These Boys?*

I started the middle of January and have been meeting once a week up to the present time.

2. *What Did You Do Especially to Try to Make Them More Trustworthy?*

Explained thoroughly the tenderfoot requirements. These contain the basic principles upon which the Scout Movement is built.

Gave a detailed explanation of the oath. Pointed out the results which would follow the failure of the President of the United States to live up to his oath.

Told short stories of our country's heroes, bringing out the points of the Scout Law.

An opportunity of driving home important points was presented by a boy who insisted on keeping on his hat in the club house which is against the rules unless a scout is in full uniform. He was suspended by the director of the club for a week. It was decided between the director and myself to deny the boy entrance to the club to attend the meeting. He sat in the gutter in front of the building during the time the meeting was in progress. I took no notice of him but at the next meeting I spoke about his surly attitude, also explained it was not only a reflection upon himself but the troop. I indicated that perhaps after all my leadership was not what it should be or certainly during two months of association he should have learned to act like a gentleman. This scout was also advised he owed loyalty to the group and that a boy was not trustworthy who takes an oath to live up to fine ideals and which had been thoroughly explained to him; then proceeds to allow a feeling of spitefulness to make him forget himself.

3. *What Methods Do You Think Are the Best?*

To develop first of all the enthusiasm of the boy for the movement by making the meetings as attractive as possible; inspire

confidence in himself, and others in the group and the leader. We challenged another troop to competitive games requiring knot-tying and in which, if one boy failed to tie the knot properly, the others were thrown into confusion. The troop competed against was well established while our troop was in its third week. Our group won. Instantly a spirit of confidence in each other seemed to take hold. They realized they had been taught quickly and effectively and showed much greater confidence in the leader and in those whom the latter brought in to aid.

A boy when he feels he is taking an important part in the activities of the troop will be more inclined to act in unison with the group.

I have tried to control the boys through suggestions but have kept in the background as much as possible allowing one of the older boys who was elected by the group to carry on the affairs of the troop with my advice and help.

4. *Have You Reached the Limit with These Boys or Can You Do More for Them?*

The work is only begun, really the foundation is not yet completed.

5. *What More Can You Do?*

Give the boy a loftier viewpoint of things of life by bringing him into intimate contact with the things of nature through the scouting program.

6. *What Evidence Have You in the Way of Things You Hear Them Say and See Them Do, that They Are Improving?*

It is hard to judge one's own work. Scout Executive Geddes said that the club's superintendent told him that there was a vast improvement in the boys' manners, and especially in the club the second week we had met. If you will recall, they were very hard to control the first night we went in there, but after that time they showed a vast improvement especially in obeying when they were spoken to and in following out directions. After the third week when I went into the meeting room a chair and a table had been placed for my convenience and other chairs had been arranged around the room as I had instructed they should be at a previous meeting. I had not asked for the table however. Certainly their attitude, toward things brought up in the meeting, has been changed and there seems to be no more of the bickering and arguing which used to manifest itself.

7. *Did You Do Anything to Put Them on Guard Against These Tests?*

Absolutely nothing to my knowledge.

It should be taken into consideration that some of the original boys were not only in the older boy stage, but they were sons of parents who couldn't read nor write the English language. It is not easy to change their attitude to a standard of things which had been foreign to them. One boy wanted to stick to me and attended the meetings. His parents wouldn't allow him to be a scout. I offered to explain the program to them but the boy said it was useless, they couldn't understand.

It has been a great pleasure to associate with you and have this small part in helping establish the facts in connection with your main thesis.

Yours very sincerely,
(Signed) WALLACE L. NEILL.

Tests Abandoned as Unsuccessful

The first step of the experiment was to provide a means of measuring trustworthiness. It was decided not to try any tests of moral discrimination such as were used by Miss Bronner in 1913 in her study of delinquent girls, for the reason, as was shown rather conclusively in her study, that high moral discrimination does not necessarily insure high moral conduct. Discrimination tests are really tests of intelligence. To serve the ends of this experiment, moral tests were needed. In other words, not the intelligence, but the purpose of the individual and his ability to carry out his purpose were to be measured. It was decided that the tests must confront the individual with real, not imaginary, situations; that the only way to learn whether a boy will steal is to give him the opportunity. To be sure, each test is but a random sampling of an individual's trustworthiness; but as the number of cases is increased, the chances of error due to the random sampling may be gradually reduced.

One of the difficulties connected with the invention of these tests, was the creation of actual situations. Some of the critics of the tests have maintained that it is morally wrong to create such situations and present them to the boys for reaction. In reply it may be said that sooner or later life will

present all of these temptations. Our efforts to improve the moral conduct of the boys should at least counterbalance any culpability that might be attached to our placing temptation in their way. It has been urged by one of our critics that the testing of the boys should be done by means of scientific observation,—that a boy should be followed for a period of days, weeks, or months, and carefully observed under all conditions and all situations, to see how he would respond. This suggestion is utterly impracticable. If a trained observer could be found who would "shadow" a boy for a period of time it is doubtful whether he would not soon be detected by the boy. Moreover, how could this trained observer, or anyone else, guarantee that the boy during this period of time would confront every situation that we were able to present to him in the series of tests? From the standpoint of expediency alone, the tests are more desirable than the proposed scheme of observation of random reactions.

It seemed practicable to use the method of trial and error in order to find out whether our tests would prove successful. Many of the tests fell by the wayside because they were either too crude or too palpably evident. Among these tests may be mentioned the following.

THE PUZZLE TEST

Can the subject be trusted not to steal an object which appeals to his interest and his cupidity?

DIRECTIONS: Place a box full of puzzles upon a small table. Scatter a few of the puzzles in careless fashion around the box and on the floor. Request the subject to try to solve some of them. Leave him alone for a few minutes. When you return ask him how many he has solved.

Dismiss the subject and count the puzzles.

There is no doubt that these puzzles were attractive and interesting to the boys, and that perhaps under other circumstances an occasional boy would have appropriated one or two of the puzzles, but for some reason no boy ever took a puzzle from the desk of his examiner. It may be that he

feared detection. It may be that he had formed a strong inhibition against taking property from a school or church building. At any rate it could not be considered a good test as long as everyone was able to pass it perfectly.

Another test which was eliminated after trial was the "Lost Article Test."

LOST ARTICLE TEST

Can the subject be trusted to make a sincere effort to return a lost article to its owner?

DIRECTIONS: Send the subject on an errand through a long hall in the building. Make sure that there shall be no passers-by during the interval of the test. Place a pocketbook on the floor of the hall in a conspicuous place where the subject will be sure to see it. The pocketbook should contain some small change, a key, several theatre ticket checks, and a card bearing the pocketbook owner's name and address; also a small sealed envelope marked "important." The owner should be a person unknown to the subject. Make sure after the subject has returned from his errand that the pocketbook has been taken. Make no mention of the incident at this time or later.

SCORING: If the subject returns the pocketbook with all its contents to the examiner or to the owner, score him 10. If he removes part of the contents and returns the rest, score him in proportion to the value of the property returned. Count the small envelope as of three times the value of the money, and the key as half the value of the money.

This test probably failed for the same reason that the puzzle test failed. The situation was too hazardous to produce a real temptation.

Another test which was not found successful was the "Duck on the Rock Test."

DUCK ON THE ROCK TEST

Can the subject be trusted not to cheat in a game?

Each player is provided with a stone called a "duck" about the size of a baseball. A large rock or post is chosen as the

duck rock, and twenty-five feet from it a throwing line is drawn. On this duck rock one player places his duck and stands by it as guard. This guard is selected at the outset by all of the players throwing their ducks at the duck rock from the throwing line. The one whose duck falls nearest to the rock becomes the first guard. The other players stand behind the throwing line and take turns in throwing at the guard's duck on the rock with their stones, trying to knock it from the rock. After each throw a player must recover his own duck and run back home beyond the throwing line. Should he be tagged by the guard while trying to do this, he must change places with the guard. The guard may tag him at any time when he is within the throwing line, unless he stands with his foot on his own duck where it first fell. He may stand in this way as long as necessary, awaiting an opportunity to run home; but the moment he lifts his duck from the ground, or takes his foot from it, he may be tagged by the guard. Having once lifted his duck to run home with it, a player may not again place it on the ground.

The guard may not tag any player unless his own duck be on the rock. Before he may chase the thrower, he must therefore pick up his own duck and replace it should it have been knocked off. This replacing gives the thrower an opportunity to recover his own duck and run home; but should the duck not have been displaced from the duck rock, the thrower may have to wait either at a safe distance or with his foot on his own duck if he can get to it, until some other thrower has displaced the duck on the rock, and so engaged the time and attention of the guard. Several players may thus be waiting at once to recover their ducks, some of them near the duck rock with a foot on their ducks, others at a distance. Any player tagged by the guard must change places with him, placing his own duck on the rock. The guard must quickly recover his duck and run for the throwing line after tagging a player, as he in turn may be tagged as soon as the new guard has placed his duck on the rock.

A stone that falls very near the duck rock without displacing the duck may also prove disastrous to the thrower. Should

a stone fall within a hand span (stretching from finger tip to the thumb) of the duck rock without knocking off the duck, the guard challenges the thrower by shouting "Span!", whereupon he proceeds to measure with his hand the distance between the duck rock and the stone. Should the distance be as he surmises, the thrower of the stone has to change places with him, put his own duck on the rock, and become the guard. This rule cultivates expert throwers.

When used in a gymnasium, this game must be played with bean bags, in which case one bag may be balanced on top of an Indian club for the duck on the rock.

Opportunities for Cheating:

1. Picking up duck before distance is measured in order not to become guard.
2. Playing out of turn.
3. Taking foot off duck and then putting it on again in order not to be caught.
4. Stepping over line for advantage in throwing.

Instructions to Players: The teacher or leader of the game must take pains to explain that certain advantages must not be taken by some players which are not to be taken by others. Every game must have "rules" and to get the most out of a game the rules must be obeyed. When this game is used as a test for trustworthiness, there should not be an umpire; the players should be left to their own devices.

Method of Scoring: The examiner should be in the guise of a spectator. He must give his attention to one player at a time. He must follow this player through at least six rounds in order to obtain a fair score.

Since there are four opportunities to cheat in each round, in six rounds there would be 24 opportunities. If the player takes advantage of half of them, his score will be 50 per cent. Care must be taken to make sure that the "error" was not accidental.

Undoubtedly this test can be made successful when there is a sufficient number of trained workers so that each boy in the game may be closely observed. Possibly a simpler game test

could be found in which attempts to cheat would be more evident.

Another test which was discarded was the "Memory Test."

MEMORY TEST

Can the subject be trusted not to cheat in an examination?

Each subject is handed a copy of Edgar A. Guest's poem "The Tramp," with the request that he memorize it and bring it with him to the next meeting. Explain to the subject that the test will be to see how much he can write of the poem without looking at the copy. Immediately before the test each subject is requested to read the poem once more. A fresh copy is handed to any who neglected to bring theirs with them. Each subject is then directed to put the poem in his pocket and is given pencil and paper for the test. A time limit is announced and the examiner finds occasion to leave the room.

The original copies are collected along with the pencils and test papers.

At the next meeting each subject is supplied with a copy of the same poem, and he is given another opportunity to read it through. The copies are then collected and the test is repeated without previous warning. During this trial the examiner does not leave the room. If any subject has cheated during the first test, the fact will be revealed in the second test.

A score may be obtained by dividing the percentage of words written in the second test by the percentage of words written in the first test.

This test was not followed up because of the impracticability of demanding that the boys commit the poem to memory. The demand could well be made by a teacher but not by an outsider who was merely coming in to give the boys a test. It is still believed that the memory test may prove to be helpful if used in connection with school work.

After considerable experimentation it was found that certain tests were successful to the extent of not being passed by all the students. Occasionally all the members of the same group would secure a perfect rating in one of the tests. This was

probably due to the fact that all the individuals had been trained in that particular response.

The following tests were used in the first part of the experiment. They are referred to hereafter as Series I.

Series I of the Tests

THE OVERSTATEMENT TEST

Can the subject be trusted to refuse credit that is not due him?

DIRECTIONS: Sometime during the day, and if possible just before the group test is given, all persons to be examined are called together by their teacher or leader and given marks in some subject.

When the student comes to the examiner for this test, the following questions are put to him:

1. What is your name? Your age? In what grade are you?
2. Do you like school (or Scouting)?
3. What study do you like best?
4. I understand that you are good in geography. (Or mention some other subject in which he does his best work.) Is it easy for you?
5. Do I understand that you are above the average in language? or, Did you receive 95 in arithmetic in your last examination?

(The mark suggested is an overstatement. Care should be taken to mention only subjects in which students have recently been marked, also to choose subjects in which no student is perfect.)

SCORING: The subject scores 0 if he nods, is silent, or says yes. He scores 10 if he contradicts the examiner and gives his correct grades. If he attempts to modify the overstatement only slightly (as some subjects do) he is given credit in proportion to the amount of the modification, being rated between 0 and 10.

THE M AND N TEST OF SUGGESTIBILITY

(An adaptation from Miss June Downey's *Will Profile*)

Can the subject be trusted to stick to a point when he knows he is right?

DIRECTIONS: One of the examiners holds up two envelopes and says: "Here are two envelopes containing instructions for two different mental tests. One test is very easy, the other is hard. You may choose which envelope you will open." After giving instructions the examiner holds the two envelopes labelled in heavy print "M" and "N" in front of the subject, "N" always to the right. When the subject has made his choice one of the examiners records on a slip of paper the letter on the envelope that the subject did not choose.

(Interval.)

The examiner says, "Now we will take up the test in the envelope. Which one did you choose?"

Suggestion A: "Are you sure?" "Wasn't it————" (Name the other letter. Record answer verbatim and manner.)

Suggestion B: "I made a record of your choice. I'll see what it says. It says————" (Again name the letter NOT chosen. Record subject's answer and manner. Give plenty of time, as the final reaction may be somewhat different from the immediate one; or the subject may not say anything at all at first.)

Suggestion C: "Do you think I made a mistake?" (Record answer. All suggestions should be given in as matter-of-fact a way as possible. At close say, "Never mind, we'll omit this test.")

A few subjects forget the chosen envelope and a few others notice position to right or left rather than letter. If so, contradiction of the remembered position or letter can still be made.

SCORING: Score the subject 1 to 10 points as follows:

10. Burden of proof thrown on examiner. Spontaneous suggestion of examiner's error. Or angry or suspicious reaction.

9. Burden of proof thrown on examiner. Examiner's error asserted positively.
8. Logically positive; reasons cited for assurance; subject assumes the burden of proof; asserts examiner's error when asked with, usually, a reiteration of his reasons for confidence.
7. Positive, but won't argue; mild reaction to C, either an assertion of his own accuracy or gentle assertion of examiner's error.
6. Non-committal, typical remark at C: "I don't know," or baffled attitude at C. Can't reconcile the discrepancy. Typical remark: "You ought to know if you made a record, but I have a good memory."
5. Conciliatory: Explains how mistake was made. "You may have misunderstood me." "I may have told you wrong."
4. Indifferent: Unconvinced but non-resistant. "Well, whichever you say." "I won't contradict." "It doesn't make any difference." Or an evasive reaction; when question is asked, examinee changes the subject.
3. Admits doubt at C.
2. Admits doubt at B. Typical remarks: "I may have made a mistake." "That's queer!"
1. Gives in at suggestion B. Typical remark: "That fooled me that time." Or gives in at suggestion A. Or envelope forgotten.

LET-ME-HELP-YOU TEST

Can the subject be trusted to refuse help in the solution of a puzzle when he has been instructed to try to solve it independently?

DIRECTIONS: The subject is given two puzzles as follows:

No. 1. The Square Puzzle

Fifteen toothpicks are placed on the table so as to form five equal squares, as in the figure. Remove three toothpicks so as to leave three such squares only.

No. 2. The Match Puzzle

IIII

III	III	III
III		III
III	III	III

The 1's represent matches. The problem is to keep the same number of groups of matches (8) in the figure, and to redistribute them in such a way that the 4 matches outside the figure may be added without adding to the sum of matches (9) on each side of the figure.

If the subject cannot solve the puzzles, give him a drawing of them and request him to put the drawing in his pocket. Ask him to agree not to receive help from anyone. Give him three days' time to work out the solutions, and promise to give him credit if he brings in the correct solutions within that time.

One puzzle is sufficient if none of the subjects are familiar with it. Other puzzles may be added when this test is given to a group of advanced students, or where there is a likelihood that some of the puzzles may be known to certain members of the group.

(Interval.)

When the subject appears for his individual tests, the second examiner (who was not present at the asignment of the puzzles) opens a box of the Gilbert puzzles (consisting of the Twin Rings Puzzle, The Question Puzzle, The Three Rings Puzzle, The Shamrock Puzzle, The Nail Puzzle, and the Conjuring Rings Puzzle) and says:

"I have some puzzles here for you. Did Mr.———— (naming the chief examiner) give you any puzzles? Could you do them? What were they? These are easy. Shall I show you?" The subject's replies are carefully recorded.

The examiner leaves the subject alone for a time to give him opportunity to solve the Gilbert Puzzles. The object of this part of the test is to make the test interesting and make the offer of help appear to be casual. Incidentally, the subject is given opportunity to appropriate one of the puzzles if he desires, and to "find" a small pocketbook which has been placed under a chair.

SCORING: The subjects who accept help are scored zero. Those who refuse help are scored ten. Those who partially yield to the temptation to receive help are scored in proportion to the amount of their yielding.

If a subject finds the pocketbook and fails to turn it over to the examiner or to the Lost and Found Department of the school, or if he appropriates one or more of the puzzles, he is given a demerit.

BORROWING ERRAND TEST

Can the subject be trusted to return borrowed property according to promise?

DIRECTIONS: Request the subject to run an errand. He is to go to a designated address and ask to borrow a pamphlet of Mr. Blank (who is one of the examiner's assistants). When the subject arrives, Mr. Blank says, "Yes, I will let you have the pamphlet if you will promise to return it before 9 o'clock to-morrow morning." Each pamphlet is marked with a key number so that the subjects who return the pamphlets may receive proper credit.

When the subject returns with the pamphlet, the examiner thanks him and places the pamphlet on the table without other comment. If the subject says, "I must return the pamphlet before 9 o'clock tomorrow morning," the examiner says, "Very well; I will have it here for you; call for it before you leave."

SCORING: Score the subject 10 points if he returns the pamphlet; score him zero if he fails to return it.

MORAL CONDUCT TESTS

PURCHASING ERRAND TEST

Can the subject be trusted not to accept overchange?

DIRECTIONS: The subject is handed a card on which is written his own name and the words, "One copy of opposites test, nine cents." The examiner hands him a twenty-five cent piece and requests him to go to the neighboring stationery store to purchase a copy of the test.

When the subject arrives at the store, the examiner's confederate takes the card, hands out an envelope containing the test and says "Nine cents, please." When the subject hands her the twenty-five cent piece, she carelessly hands him two dimes, one nickel and one cent.

If the subject immediately returns the ten cents overchange to the clerk, she thanks him and records the fact on the card. If he brings twenty-six cents to the examiner, the latter says: "Did I not give you twenty-five cents?" If the subject says "yes" the examiner says: "Did you put some of your own money in with this?"

SCORING: If the subject returns the change to the clerk, or if on returning all the money to the examiner he insists that none of it is his own, he is scored 10. If he keeps the overchange he is scored zero.

THE TIP TEST

Can the subject be trusted not to accept a tip for a trifling courtesy?

Tipping is a debasing custom which either flatters or protects the vanity of the giver and debases the self-respect of the receiver. It is contrary to the rules of the Boy Scouts and the Camp Fire Girls to receive tips.

DIRECTIONS: When the subject returns from one of his errands (care should be taken that it is but a short distance) the examiner thanks him and offers him a tip for his courtesy.

SCORING: The subject is scored zero if he accepts the tip; he is scored 10 if he refuses it.

THE PUSH BUTTON TEST

Can the subject be trusted to do a given task exactly as it was given to him to do?

DIRECTIONS: This test requires two watches and an electric bell. The bell, which rings in response to pressure on a push button, must be in a room sufficiently distant so as not to be heard by the subject. The two watches must be synchronized.

The subject is seated in a chair near the push button. He is given a watch and told to push the button every two minutes, when the second hand is exactly at 60, until told to stop. The examiner's assistant, with the other watch, keeps an exact record of the ringing of the bell. The examiner leaves the subject to himself for ten minutes.

Interesting and diverting objects are left in the room, so that the subject, unless he is quite trustworthy, may be tempted to leave the assigned task.

This test may be varied by having the subject turn light on and off, or off and on as directed, the examiner observing the light through the transom in another room. Or, an automatic time recording device may be used.

SCORING: If the subject records the time accurately within three seconds he is given two points for that period. Five perfect records during the period of ten minutes will give him a score of ten. Each one he misses will subtract two points from the ten. Failure to push the button within three seconds of the required time is scored the same as complete failure for that period.

"A" TEST
(Suggested by Dr. E. L. Thorndike)

Can the subject be trusted to work faithfully at an assigned task when there are other interests to distract him?

DIRECTIONS: Instruct the subject to count all the a's that he can count during a period of 5 minutes. Use printed material in which he is not likely to be interested. Record the count.

Next instruct him to count all the a's that he can count

in an illustrated picture book during the same length of time. Again record the count.

The test should disclose the effect of the distraction of the pictures.

The print should be of the same size in both tasks.

SCORING: Divide the number of a's marked during the second exercise by the number of a's marked during the first. The quotient will be the per cent of perfection. Multiply by ten and discard the decimal. The number obtained is the subject's crude score.

THE PROFILE TEST

Can the subject be trusted not to peep when he is placed on his honor to keep his eyes closed?

DIRECTIONS: The Pintner Profile boards are used for this test. The boards vary from the standard only in the detail that the ears are painted and not carved. Each subject is given a board and instructed to dump the profile on the table before him, to shuffle the blocks, and to put them together as rapidly as possible. The examiners watch him in this process and if he experiences any difficulty he is helped in putting the profile together. The object of this part of the performance is to make sure that the boy thoroughly understands how the profile should be put together.

The boys are then requested to repeat the test,—dump the blocks, shuffle them, and put them back in place; this time with eyes closed. They are told that as soon as they think they have a perfect profile they are to open their eyes. If it is found to be perfect the record is to be made on a slip of paper,—"first trial correct"; if there is an error it is to be recorded,—"first trial wrong." The boys have three trials to complete the profile with closed eyes.

The examiner does not verify the completed work. He merely accepts the boy's statement on the written slip.

SCORING: If the subject reports one successful effort, he is scored 7; if he reports two successful efforts, he is scored 3; if he reports three or more successful efforts, he is scored 0. The subject who reports complete failure is scored 10.

This method of scoring is somewhat arbitrary. It will be recalled that the ears in these profile boards are not grooved as they are in the standard Pintner boards, but painted. It is not possible for a subject to tell the top from the bottom side of one of the blocks by the sense of touch alone. However, there is one chance in sixteen that all the blocks will appear in correct position; there is one chance in 256 that all the blocks will appear in correct position in two consecutive trials; and there is one chance in 4096 that all the blocks will appear in correct position in three consecutive trials. If a subject, therefore, claims to have been successful in one trial, there is one chance in 16 that he is telling the truth, and the score of 7 is given as a concession to the possibility that it is the truth. If the examiner could be sure that he is not telling the truth, the score should be 0. When the subject claims that he has been successful in two consecutive trials, there is one chance in 256 that he is telling the truth, and a score of 3 is given instead of a 0. The remoteness of the chance that an individual could be successful in three consecutive trials without cheating makes the score of 0 seem justifiable under these circumstances.

THE TRACING AND OPPOSITES TEST

Can the subject be trusted not to cheat in an examination?

DIRECTIONS: This test is given on a prepared four-page folder, perforated at the fold. Following is a reproduction of page 1:

OPPOSITES TEST

good	.....
begin	.....
above	.....
bottom	.....
ancient	.....
black	.....
sharp	.....
if	.....
cold	.....
alive	.....

OPPOSITES TEST—(continued)

alike .....
attack .....
clean .....
awake .....
ancestor .....
answer .....
pleasure .....
always .....
advance .....
gladness .....

Your name

Pages 2 and 4 are blank. A piece of transparent waxed paper is fastened with a clip at each corner upon page 3, in such manner that the figure and the typed instructions are perfectly legible. Page 3 is as follows:

TRACING TEST

(Trace the figure as carefully as possible.)

The technique of this test is as follows: A folder is placed before each subject with face side (page 1) down, and page 4 (blank) up. At a given signal, the folders are opened and the subjects trace the figure on page 3 according to instructions, one minute being given for this work. When the signal is given to stop, the folder is closed so that page 4 is down and page 1 is up. The subjects are then instructed to write their names at the bottom of the page, and then to write as many opposites as possible within the space of two minutes.

When the time is called, one of the examiners asks for the

Tracing Test for the purpose of correction. The *examiners* then proceed to tear off the Tracing Test at the perforation (including the waxed paper which is still attached by means of the clips), the first page being left with the subject. The assistant examiners leave the room at this point, while the chief examiner reads the correct opposites, giving the subjects the opportunity to mark their own papers. Care is taken to create lax conditions during the process of correction, the subjects being encouraged to ask questions. The examiner goes to the window or arranges to have some one call him to the door. The subjects are thus given ample opportunity to cheat.

A comparison of pages 1 and 3 will reveal whether or not the subject attempted to cheat by adding words or making changes during the process of correcting his own paper. The waxed paper will show a perfect tracing of all the words which the subject wrote originally. The examiner, of course, had provided each of his subjects with a hard pencil.

SCORING: The subject scores 10 if he has made no attempt to cheat; he scores 0 if he cheats.

The Administration of the Tests

The following plan of operation was gradually developed. The group tests were given first. Then the class was left in charge of a teacher or leader while its individual members were called out one by one for the other tests. Each individual was sent by one of the examiners to a nearby store on the purchasing and borrowing errands, and on his return was offered a tip. He was then taken in charge by another examiner for the overstatement test, the last part of the M and N Test, the Pushing-the-Button Test, the last part of the A-Test, and the Let-Me-Help-You Test. Sometimes one examiner could keep two subjects at work, one of them in a room by himself, counting the A's in a picture book or pushing the lever on a time-recording device, the other in a room with the examiner answering his questions. When the individual examiner had completed his work, the subject was either dismissed from the building or taken in charge by another teacher, apart from the subjects

who had not yet received the individual tests. The reason for these precautions was to obviate the invalidation of the tests by the intercommunication of the subjects. The schedule of activities will make the plan of operation clear.

GROUP TESTS

1. The first part of the A-test: The subject counts the A's on an unillustrated page of printed matter for a certain period of time, in order that his best rate of speed in doing this work may be determined.
2. Tracing and Opposites Test: This should be given only as a group test. When given singly, the subject's temptation to cheat is inhibited by his fear of being detected.
3. Profile Test. This should be given only as a group test.
4. The first part of the M and N Test: One examiner offers the choice to each member of the group; another examiner records it. This method of procedure saves time; and because of the incident confusion and the division of labor between two examiners tends to obviate the suspicion, when comparisons are made after the tests are over, that the examiners purposely made a mistake.
5. The first part of the Let-Me-Help-You Test: Only one examiner is present to distribute the proper puzzles. This makes it possible for the other examiners to offer help when later they give their subjects the individual tests.

INDIVIDUAL TESTS BY THE CHIEF EXAMINER

1. Purchasing errand.
2. Borrowing errand.
3. Tip.

INDIVIDUAL TESTS BY ASSISTANT EXAMINER

1. Overstatement Test.
2. The last part of the M and N Test.
3. The last part of the A-Test. The subject counts the A's in a beautifully illustrated book, in order that his rate of

speed under this distraction may be compared with the rate when there was no distraction.

4. Pushing-the-Button Test.

5. Let-Me-Help-You Test. This is combined with a test of the subject's ability to solve the Gilbert Wire Puzzles.

The Results of the First Series of Tests

It will be noted that in summing up the separate grades earned by each subject to get his total score, the same importance was attached to all features of the series. It is possible that a fairer and more accurate way would be to give double weight to Tests 5, 9, and 10, which are designed to measure the subject's honesty. However, trustworthiness is something more than honesty. A subject who is too easily swayed by suggestion, who is easily distracted from his task by accidental circumstances, or who forgets to keep his promises, may be honest and not trustworthy. For this reason the same values were attached to the results of each of the tests. The measure employed is doubtless crude, but it is the best that could be secured with the limited means at the disposal of the investigator.

The results of the first series of tests are summarized in Table XXXIX.[1]

TABLE XXXIX — SUMMARY OF THE RESULTS OF THE FIRST SERIES OF MORAL CONDUCT TESTS

Group	*Character*	*Amount of Training*	*Average in Test*	*Rank*
A	Private School	None	59.5	7
B	Boy Scouts	Just organized	60.5	6
C	Boy Scouts	Just organized	58.1	8
D	Boy Scouts	Six months	80.4	2
E	Private School	None	75.0	4
F	Camp Fire Girls	Four months	62.2	5
G	Private School	None	78.2	3
H	Boy Scouts	Two years	82.3	1
I	Public School	None	56.8	9
J	Boy Scouts	Just organized	42.1	11
K	Boy Scouts	Just organized	53.4	10

[1] Persons wishing more detailed tables should consult Voelker, Paul F., *The Function of Ideals in Social Education*, pp. 93–119.

It will be noted that Group H, which averaged the highest in the tests, is a Boy Scout troop which had been in training for a period of two years. The leader of this troop is the same man who is in charge of Group C, which is one of the experimental groups, and which had just been organized when these tests were made. Group D, which ranks second in these tests, had been in training under a good Boy Scout leader for a period of six months. Groups G and E, which rank respectively third and fourth in the tests, seem to be made up of boys who come from rather good homes. Group J, which ranks lowest in the tests, is made up of boys who do not seem to have the advantages of good home training, and whose public school training is not designed to improve them in trustworthiness.

The Two Series of Tests Compared

The two experimental groups were Groups B and C. The two control groups were Groups E and I. The groups were well chosen, with the exception of Group E, which seems to be made up of individuals having an environment quite superior to that of the other groups. Every precaution was taken to give like treatment to the two experimental groups, and to avoid giving any special training to the two control groups. The Boy Scout leaders were ignorant of the nature of the tests and hence could not have given any special coaching in anticipation of them, even if they had purposed to do so.

The two series of tests are as nearly alike in character as it was possible to make them without revealing to the subjects the nature of the tests, and without invalidating the results of the second series through the practice effect of the first. During both series of tests no mention was made to the subjects of the nature of the tests, or of the words "morality" or "trustworthiness," although the examiners were frequently questioned by the subjects on this matter. One of the little New York boys guessed that they were tests of "noive" (meaning "nerve"). The subjects were given to understand that the tests were "mental" tests, and it is not believed that any but the brightest ones discovered their specific character.

While the character of the two tests is as nearly on a par as it was possible to make them, the second series is more severe than the first. Several prizes are offered during the progress of the second test, and the attractiveness of these prizes, added to the desire to stand well in the tests, should create rather powerful motives to yield to the temptations which are offered in the tests.

The first test in the second series is perhaps a more accurate measure of a subject's tendency to make overstatements than the first test of Series I. The second test of Series II is something more than a test of suggestibility, while the second test of Series I is nothing more. The third test of the second series is a trifle different from the third test of the first series, in that the latter offers the temptation by means of a person, while the former simply gives the subject the opportunity to help himself. The fifth test of the second series, which offers the subject the temptation to keep twenty-five cents which does not belong to him, is a stronger temptation than to keep only ten cents, which is the opportunity offered in the fifth test of the first series. It is believed that all the other tests of Series II are on a par with the corresponding tests of Series I.

Series II of the Tests

THE OVERSTATEMENT TEST

Can the subject be trusted to make true statements in regard to his knowledge?

DIRECTIONS: Give each subject the following blank, instructing him to write a grade of 10 whenever his answer is in the affirmative, and a grade of 0 when his answer is in the negative. Instruct him also to add the grades to obtain the score.

No. 1

Grades

1. Can you swim?.....
2. Can you skate on ice skates?.....
3. Can you skate on roller skates?.....
4. Can you drive a car?.....

5. Can you ride on horse back?.....
6. Can you row a boat?.....
7. Can you walk on stilts?.....
8. Can you operate a typewriter?.....
9. Can you operate an adding machine?.....
10. Can you run an elevator?.....

Score.....

The individual who reports the highest score is awarded a prize. The purpose of this questionnaire and of the prize is to create a motive for making overstatements on the blank which follows.

No. 2

(Grading and Scoring the same as in No. 1)

Grades

1. Do you know all the letters of the alphabet in their order?.....
2. Do you know how to write any number up to ten million?.....
3. Do you know all of the multiplication tables up to the tens?.....
4. Do you know the name of the capital of each state of the union?.....
5. Do you know the names of all of the Presidents of the United States from Washington to Wilson?.....
6. Do you know the names of all of the oceans and the continents?.....
7. Do you know how to write decimals?.....
8. Do you know who invented the steamboat, the cotton gin, the electric light, and the wireless telegraph?.....
9. Do you know how many inches in a foot, how many feet in a yard, how many yards in a rod, and how many feet in a mile?.....
10. Do you know how to add fractions?.....

Score.....

When the scores are announced, the one reporting the highest score is again awarded a prize. In case of tie, the prize is drawn by lot.

SCORING: To obtain a score in this test, the replies are compared with the replies received from the following questions given in the Quiz Test:

2. How much is 8 times 9?
3. How many yards in a rod?
4. Write six hundred seventy thousand forty five, and eight thousandths.
5. Who invented the wireless telegraph?
6. Add one-half and one-fifth.
7. What is the seventh letter of the alphabet?
8. Name all of the oceans.
9. Name the third President of the United States.

(Questions 1 and 10 of the Quiz Test are not considered because they are not pertinent to this test.)

Correct replies to each of the questions in the Quiz Test list are valued at 1, except the reply to question 4, which, when correct, is given a value of 3 points. After these values have been added, each subject is given an additional credit of 1 point on each point of failure in the Quiz Test, *provided* his reply to the corresponding question in No. 2 was zero. The sum of the values plus the sum of the credits is the score.

TEST OF TRUTHFULNESS AND SUGGESTIBILITY

Can the subject be trusted not to yield readily to suggestion on matters of fact when the facts are at hand, and can he be trusted to tell the truth regarding himself even at the expense of his pride?

DIRECTIONS: Give each subject the following set of questions, instructing him to write a grade of from 0 to 10 in reply to each question.

No. 3

Grades

1. About what grade should be given to you in school or scout spirit?.....
2. In conduct?.....
3. In industry?.....
4. In reliability?.....
5. In obedience to your parents?.....
6. In good manners?.....
7. In truthfulness?.....
8. In honesty?.....
9. In courage?.....
10. In willingness to help others?.....

Score.....

The subject is then given another copy of the same blank and instructed to make a duplicate. The examiner collects the originals and requests each subject to put his duplicate into his pocket.

Interval (during which the examiner's assistant takes the originals into another room in order to refer to them while filling in part of question 4 of No. 4.)

No. 4 is then submitted to the subject. Question 4 being the only one pertinent to this test, the others are here omitted.

Question 4: *Why did you give yourself the following grades?*

Two grades are mentioned, one being higher than the subject gave himself and one being lower. It will be recalled that each subject has in his pocket a copy of the grades which he actually gave himself, so that it is possible for him to verify the grades mentioned on the blank if he wishes to do so.

SCORING: The first half of this test counts 5 points, and the second half counts 5 points.

Add the grades which the subject has given himself in reliability, truthfulness, and honesty. Take the sum of these as the numerator of a fraction, the denominator of which is 30, then take the sum of the grades which the subject earns in the second half of this test plus his grade in Test 9 plus his grade in Test 10 (counting 10 as a perfect record in each), and use this sum as the numerator of another fraction the denominator of which is also 30. Invert the first fraction, multiply it by the second fraction, and divide the result by 2 to obtain the score for the first half of the test.

The score for the second half of this test is 5 if the subject calls attention to the discrepancy in the grades. It is 0 if he fails to do so.

Add the results of the first and second halves to obtain the score for the entire test.

RECEIVING-HELP TEST

Can the subject be trusted to work independently when he has been instructed to do so?

DIRECTIONS: The subject is handed the Quiz Test, which is typed on a four-page folder with the questions on page 1 and the answers on page 4. Care is taken to place the folder on the subject's desk with the first page up. The subject is instructed NOT to look on page 4 of the folder. He is not told that the answers are on page 4, but he is led to infer that they are, because of the fact that in the Completion Test, which is given immediately before the Quiz Test, he was required to look on page 4 when correcting his replies.

(These tests are described in a different order from which they are given, simply to facilitate comparisons between the results obtained in the first and second series of tests. The correct order of giving them will be mentioned under the caption "The Administration of the Tests of Series II.")

During part of the Quiz Test the examiner leaves the room so that the subject may have opportunity to look on the forbidden page 4 if he chooses to do so. Some of the answers given on page 4 are of course incorrect.

Following is the Quiz Test. It will be recalled that some of the questions were quoted in the description of the Overstatement Test.

QUIZ TEST. (PAGE 1)

1. Which is correct, "6 and 7 *are* 14" or "6 and 7 *is* 14"?.....
2. How much is 8 times 9?.....
3. How many yards in a rod?.....
4. Write six hundred seventy three thousand forty five, and eight thousandths.....
5. Who invented the wireless telegraph?.....
6. Add one-half and one-fifth.....
7. What is the seventh letter of the alphabet?.....
8. Name all the oceans.....
.....
9. Name the third President of the United States.....
10. How do you make 100 out of four nines?.....

QUIZ TEST. (Page 4)

1. 6 and 7 are 13.
2. 74.
3. 6 and one-half.
4. 673,045.0008.
5. Edison.
6. 8/10.
7. g.
8. Arctic, Antarctic, Atlantic, Pacific, South Sea and Indian.
9. Adams.
10. 99 and 9/9.

SCORING: Score the subject 10 if there is no evidence that he has copied any answers from page 4. Score him 0 if there is evidence that he has copied.

RELIABILITY TEST

Can the subject be trusted to deliver a letter and to see that a reply is mailed within twenty-four hours if he promises to do so? Can he be trusted not to read the letter if the envelope is left unsealed?

DIRECTIONS: Hand the subject a large envelope containing (*a*) a very small envelope with a dime enclosed, (*b*) Blank No. 4 which is reproduced below, and (*c*) an envelope (unsealed) containing the examiner's self-addressed stamped envelope and a letter addressed to the subject's parent, teacher, or guardian.

The subject is requested to open the large envelope, to read and fill out Blank No. 4 and to return the same to the examiner.

The purpose of questions 2 and 3 is to commit the subject to a definite promise. The purpose of question 4 has been stated in the description of the Test of Truthfulness and Suggestibility. The purpose of the dime will be revealed in the description of the sixth test.

Blank No. 4 reads as follows:

No. 4

Please fill out this blank and put it back into the large envelope. Do not let anyone know what answers you write.

1. Your name.....
2. Will you hand the enclosed letter to your father, mother, guardian or teacher, and see that an answer is mailed to me within 24 hours?.....
3. Will you agree not to read the letter which I am sending, nor to read the answer?.....
4. Why did you give yourself the following grades? .....
.....
.....

Thank you for answering these questions. In the very small envelope enclosed herewith is a dime, which I will ask you to accept for your trouble.

The letter to the parent, guardian or teacher reads as follows:

To the Parent, Guardian, or Teacher:

I am making a study of boys. Will you help me by answering the following questions in regard to..... Please do not let him know what answers you write. A prompt reply will be appreciated. Please use the enclosed stamped envelope for your reply.

1. Does he take an interest in school or scout work?....
2. Is he good in his conduct?.....
3. Is he industrious?.....
4. Is he reliable?.....
5. Does he obey his teachers and parents?.....
6. Does he use good manners?.....
7. Is he truthful?.....
8. Is he honest?.....
9. Is he courageous?.....
10. Is he willing to help others?.....

Thanking you for your help, I am
Yours sincerely
(Examiner's name.)

Please sign your name on the line below.

Scoring: Score the subject 10 if a reply is received from parent, guardian or teacher within five days. Score him 0 if

no reply is received, or if there is conclusive evidence, either that he has written and signed the letter himself or that he has influenced the answer.

HONESTY TEST

Can the subject be trusted not to keep 25 cents which have been mailed to him by "mistake"?

DIRECTIONS: On the stationery of some well-known business house, mail to each subject the following letter, with a twenty-five cent piece enclosed in a coin card.

DEAR FRIEND:

Enclosed find twenty-five cents to balance our account to date. You will be glad to learn that our Boys' Advertising Campaign was a success. Please sign the receipt at the foot of this page and return to us in the enclosed stamped envelope at your early convenience.

Thanking you for your help, and hoping to have your co-operation at some future time, we are,

Yours truly,
(Firm's Name)
(Per Advertising Manager)

Place and Date

Received of.....twenty-five cents to balance account to date.

(Signed).....

SCORING: Score the subject 10 if the money is returned. Score him 0 if he fails to return it.

THE TIP TEST

Can the subject be trusted not to accept a tip for a trifling courtesy?

DIRECTIONS: This test is a repetition of the sixth test of Series I, the only difference being that in this instance the tip is given to the subject in a letter, while in the former test it was handed to him personally. The opportunity of offering the subject a tip is furnished in the administration of the Reliability Test.

SCORING: The subject is scored 0 if he accepts the tip; he is scored 10 if he refuses it.

THE PUSH BUTTON TEST

This test is exactly the same as the seventh test described under Series I.

"A" TEST

This test is the same as the eighth test described under Series I.

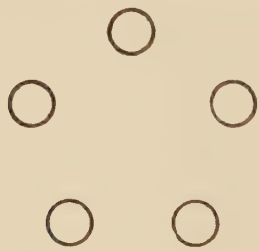
THE CARDBOARD TEST

Can the subject be trusted not to peep when he is placed on his honor to keep his eyes closed?

DIRECTIONS: The principle and the method in this test are the same as in the Profile Test described under Series 1. The apparatus only is different.

Each subject is handed a card 12 inches by 12 inches. On the card are five circles, each five-eighths of an inch in diameter. The circles are located at the angles of an imaginary equilateral pentagon, the sides of which are six and one half inches long.

Following is a diagram of the arrangement of the circles, the dimensions of the imaginary pentagon being reduced in size.



The subject is instructed to look carefully at the circles and then with eyes closed to try to place a pencil mark in each of the five circles as his hand sweeps around the circumference of the pentagon. If he places a mark in each circle as he goes once around, he writes on a card, "First trial, correct"; if he fails, he writes, "First trial, wrong." He is given five trials. The individual reporting the highest number of successes is awarded a prize.

SCORING: A subject who reports one or more successes in the five trials is scored 0. A subject who reports only failures is scored 10. This feat is impossible of accomplishment as far as it has been possible to determine. The examiner himself, after long practice and fifty successive trials, was unable to score a single success. No trustworthy subject has been found who is able to accomplish the feat.

COMPLETION TEST

Can the subject be trusted not to cheat in an examination?

This test is given on a prepared four-page folder, the sentences with the blanks being on page one, and the completed sentences being on page four. Page two is entirely blank. Page three has a coating of paraffine. The paraffine coating may be applied by heating a candle and rubbing it on the paper and then scraping off the lumps with a dull knife.

COMPLETION TEST. (Page 1)

Name .....
Write only one word on each blank. Time Limit: Six Minutes

1. Boys and.....soon become.....and women.
2. The.....are often more contented.....the rich.
3. The rose is a favorite.....because of.....fragrance and.....
4. It is very.....to become..... acquainted.....persons who.....timid.
5. Extremely old.....sometimes.....almost as.....care as.....
6. The stars and the.....will shine to-night.
7. Time.....often more valuable.....money.
8. The poor baby.....as if it were.....sick.
9. She.....if she will.
10. Brothers and sisters.....always.....to help.....other and should.....quarrel.

COMPLETION TEST. (Page 4)

1. Boys and girls soon become men and women.
2. The poor are often more contented than the rich.
3. The rose is a favorite flower because of its fragrance and beauty.

THE PUSH BUTTON TEST

This test is exactly the same as the seventh test described under Series I.

"A" TEST

This test is the same as the eighth test described under Series I.

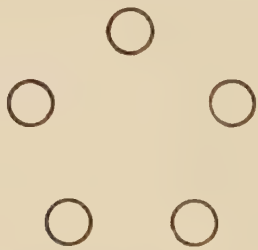
THE CARDBOARD TEST

Can the subject be trusted not to peep when he is placed on his honor to keep his eyes closed?

DIRECTIONS: The principle and the method in this test are the same as in the Profile Test described under Series I. The apparatus only is different.

Each subject is handed a card 12 inches by 12 inches. On the card are five circles, each five-eighths of an inch in diameter. The circles are located at the angles of an imaginary equilateral pentagon, the sides of which are six and one half inches long.

Following is a diagram of the arrangement of the circles, the dimensions of the imaginary pentagon being reduced in size.



The subject is instructed to look carefully at the circles and then with eyes closed to try to place a pencil mark in each of the five circles as his hand sweeps around the circumference of the pentagon. If he places a mark in each circle as he goes once around, he writes on a card, "First trial, correct"; if he fails, he writes, "First trial, wrong." He is given five trials. The individual reporting the highest number of successes is awarded a prize.

SCORING: A subject who reports one or more successes in the five trials is scored 0. A subject who reports only failures is scored 10. This feat is impossible of accomplishment as far as it has been possible to determine. The examiner himself, after long practice and fifty successive trials, was unable to score a single success. No trustworthy subject has been found who is able to accomplish the feat.

COMPLETION TEST

Can the subject be trusted not to cheat in an examination?

This test is given on a prepared four-page folder, the sentences with the blanks being on page one, and the completed sentences being on page four. Page two is entirely blank. Page three has a coating of paraffine. The paraffine coating may be applied by heating a candle and rubbing it on the paper and then scraping off the lumps with a dull knife.

COMPLETION TEST. (Page 1)

Name .....
Write only one word on each blank. Time Limit: Six Minutes

1. Boys and.....soon become.....and women.
2. The.....are often more contented.....the rich.
3. The rose is a favorite.....because of.....fragrance and.....
4. It is very.....to become..... acquainted.....persons who.....timid.
5. Extremely old.....sometimes.....almost as.....care as.....
6. The stars and the.....will shine to-night.
7. Time.....often more valuable.....money.
8. The poor baby.....as if it were.....sick.
9. She.....if she will.
10. Brothers and sisters.....always.....to help.....other and should.....quarrel.

COMPLETION TEST. (Page 4)

1. Boys and girls soon become men and women.
2. The poor are often more contented than the rich.
3. The rose is a favorite flower because of its fragrance and beauty.

4. It is very difficult to become well acquainted with persons who are timid.
5. Extremely old people sometimes need almost as much care as infants.
6. The stars and the moon will shine to-night.
7. Time is often more valuable than money.
8. The poor baby acts as if it were very sick.
9. She can if she will.
10. Brothers and sisters should always try to help each other and should not quarrel.

DIRECTIONS: The method of giving this test is as follows: A folder is placed before each subject, face side up. The subject is told that the completed sentences are on page 4 and for that reason he is not to look on page 4. The examiner remains in the room to see that these instructions are obeyed.

When the time is up, the subject is requested to open the folder and to place it on the desk before him in such manner that he can see pages 1 and 4 at the same time. This procedure will lessen the chances of the subject's discovery of the paraffined page on the inside of the folder, which contains a record of his effort to complete the test. The subject is requested to score his own paper, using page 4 as his model. During this part of the work the examiner absents himself to give the subject opportunity to cheat if he desires to do so.

A comparison of the record made on the waxed surface, with the record as handed in on page 1 will reveal whether the subject attempted to cheat.

SCORING: Score the subject 10 if he made no attempt to cheat. Score him 0 if he did.

Administration of Tests of Series II

The tests just described are much easier to administer than the tests of Series I. All but three may be given as group tests. Two examiners can do all of the work. In two hours' time it is possible for two examiners to test twelve or fifteen subjects.

The second series of tests has another advantage over the first series in that each subject makes his own records, the possibility of error on the part of the examiner being thus reduced

to a minimum. There is a second advantage possessed by Series II in that the mass of material which is presented makes it impossible for any subject to remember all the details, in case he should attempt to describe the tests to prospective subjects.

The group tests were given in the following order:

1. Blank No. 1
2. Blank No. 2.
3. Blank No. 3.
4. Cardboard Test.
5. Marking A's in book containing no illustrations.
6. Blank No. 4. 7. Completion Test. 8. Quiz Test.

The Honesty Test was given by mail. The Time Stamp Test and the second half of the A-Test (counting A's in a beautifully illustrated book) were given individually by either the examiner or his assistant.

If the examiners had had unlimited time at their disposal, a few of the tests given in group would have been given individually. Among these are the Quiz Test, and perhaps also the Cardboard and the Completion Tests. The reason for this is that it is impossible entirely to prevent communication between subjects. A particularly shrewd subject, discovering that some of the answers given on page 4 of the Quiz Test are not correct, can invalidate the test by passing the word during the absence of the examiner from the room.

Results of Second Series

The results are summarized in Table XL.

TABLE XL—COMPARING THE RESULTS OF THE TESTS OF GROUPS B, C, E, AND I IN PERCENTAGES IN MORAL CONDUCT TESTS

GROUP B. (*Experimental*)

$r = .21$

Subject	*Series I*	*Series II*	*Change*
1	68	68	0
2	66	48	—18
3	64	92	28
4	79	85	6
5	56	67	11
6	60	81	21
7	57	77	20
8	52	70	18
10	77	89	12
11	56	93	37
Totals	635	770	
Averages	63.5	77	+13.5

GROUP C. (*Experimental*)

$r = .56$

Subject	*Series I*	*Series II*	*Change*
1	23	55	32
2	76	79	3
3	55	91	36
5	67	66	—1
6	84	88	4
9	72	73	1
11	75	69	—6
Totals	452	521	
Averages	64.5	74.4	+9.9

TABLE XL — *Continued*

GROUP E. (*Control Group*)

$r = .63$

Subject	*Series I*	*Series II*	*Change*
1	65	60	— 5
2	43	47	4
3	80	85	5
4	67	61	— 6
5	77	69	— 8
6	67	78	11
7	78	62	—16
8	100	90	—10
9	88	75	—13
10	75	44	—31
11	63	59	— 4
12	88	65	—23
13	79	63	—16
14	80	86	6
Totals	1050	944	
Averages	75	67.4	—7.6

GROUP I. (*Control Group*)

$r = .85$

Subject	*Series I*	*Series II*	*Change*
1	53	29	—24
2	48	28	—20
3	52	61	9
4	41	43	2
6	33	28	— 5
7	95	79	—16
8	86	68	—18
Totals	408	336	
Averages	58.2	48	—10.2

Conclusions

There are a number of facts brought out in the experiment that seem to warrant the conclusion that ideals and attitudes perform an important function in the control of human conduct.

The first fact, as is seen from an inspection of Table XXXIX, shows that those groups which have been subjected to Scout training have a higher average of trustworthiness per individual than those groups which have not been thus subjected. Group H with two years of Scout training shows an average of 82 per cent. in trustworthiness; Group D with six months of Scout training shows an average of 80 per cent. Two of the private school groups average 78 and 75 per cent. respectively, but all of the other groups are lower.

The second fact, as is seen from an inspection of Table XL, is that the two experimental groups, B and C, show a marked improvement in trustworthiness between the first and the second series of tests. The average improvement in Group B was 13.5 per cent. The average improvement in Group C was 9.9 per cent. The control groups, on the contrary, average lower in the second series of tests than in the first. Group E averages 7.6 lower and Group I averages 10.2 lower in the second series of tests.

The lower averages of the control groups will not need to be taken as evidence that the control groups deteriorated between the time of the first and the second series of tests, but rather as evidence that the second series was more difficult. A comparison of the two series will convince the reader that this is the case. The actual average gain of the experimental groups, therefore, is greater than indicated by the scores of the second tests. It is as much greater as the amount of deterioriation in the two control groups. Adding the average gains of the two experimental groups to the average losses of the two control groups gives a real difference in the gains of Groups B and C over Groups E and I of about 22 per cent. The unreliability of this difference, computed by the formula on page 193 of Thorndike's *Mental and Social Measurements,* is 3.016. (The

unreliability is "the average deviation of the true difference minus the obtained difference. It represents a varying degree of probable approximation. This calculation is necessary because of the limited number of measurements. One more measurement, unless it happens to coincide with the average obtained, changes it.")

The question will be asked, how much of the 22 per cent. gain is due to the general ideals resulting from scout training, and how much is due to the special training that was given to these two experimental groups? In order to ascertain, if possible, the superiority of the special methods which were used with these experimental groups, groups J and K were made subjects of additional experiment. Both of these groups had just been organized when the first series of the tests was given them. The leaders were not requested to give any special training; in fact, the leaders took no interest in the tests excepting to invite the boys to be present. About seven weeks of time elapsed between the first series of the tests and the second series.

Groups J and K did not have quite an equal chance with the experimental groups, B and C. Their period of training was somewhat shorter. Their leaders were probably less efficient, and the boys were much lower in the moral scale to begin with than any of the other groups that had been tested. Nevertheless, Group J showed an average improvement of 15 per cent. Group K showed a deterioration of 10.2 per cent. The difference between the two was doubtless due to the difference in the leadership. The leader of Group K was not even present at either of the tests. He showed very little interest in the boys. He delegated a friend of the scouts to visit the examiner at the time the tests were given in order to secure the payment of a dollar for each boy who was present at the test. Nevertheless, his group of boys gave exactly the same results in the second series of tests as was shown by Group I, one of the control groups. The apparent falling off of 10.2 per cent. probably does not mean a real falling off, but measures the difference in the difficulty of the tests of Series I and Series II.

The average of the boys of groups J and K for the tests of

Series I was 47.7 per cent. The average of the same boys for the tests of Series II was 48.8 per cent. The average gain was 1.1 per cent. The inevitable conclusion is that general scout training, scattered as it is over a large field of idealism, does not bring the definite results that can be achieved when one ideal is emphasized, and that the leadership counts for very much more, perhaps, even than the methods of training.

The third fact, as may be seen from a further inspection of Table XL, shows that the correlation between the scores in the first and second series of tests is considerably higher in the control groups than in the experimental groups. This is evidence that the training took effect in the experimental groups, changing some individuals more than others and thus causing a general shifting in their rank in trustworthiness. Moreover, the higher correlation between the scores made in the two series in the control groups is evidence that the two series of tests measure the same thing.

One question that may be asked is whether there is reason to suppose that Groups B and C are by nature more likely to gain in trustworthiness than Groups E and I. Another question is whether Groups B and C might be more likely to discover the purpose of the tests than Groups E and I and thus be on their guard. Both of these questions can be answered in large part by means of a comparison of the intelligence quotients of the individuals in the two sets of groups with their respective changes (gains or losses) in trustworthiness between the intervals of the two tests. The correlation between the per cent. changes and the intelligence quotients of the individuals of Groups B and C is .14; and for Groups E and I,— .06. There is no reason to suppose, therefore, that the results were greatly affected by any difference in the intelligence of the two sets of groups.

There is considerable evidence of the improvement of the two experimental groups which it is impossible to put into cold figures. The boys improved in their manners, in cleanliness, in neatness, in their general deportment. The change was so marked in one of the two groups that a visitor who saw the troop shortly after its organization and again after a period of

two months could hardly believe that they were the same boys.

During the tests there was evidence that the boys were being motivated by new ideals. "No, thank you; a Scout does not accept a tip for small favors." "It is no trouble; I do not want to be paid for it." "I am not going to cheat, even if I do not get the prize." "I did not earn this money; it would not be right for me to take it."

There is one fact which subtracts somewhat from the value of this experiment: some of the worst boys dropped out of the experimental groups. In Group B, individuals 9 and 12, who were ranked respectively 11 and 12 by the tests; and in Group C, individuals 4, 7, 8, and 10, who were ranked respectively 9, 6, 7, and 10 by the tests, failed to remain long in their troops.

The results of the experiment do not warrant the general conclusion that it is unnecessary to train children in the formation of specific habits of morality. In the first place, nothing was done with children under ten years of age. It is not likely that ideals exercise much control over conduct before that time. It would not be wise to leave the child untrained until such time as we may reasonably expect that ideals may be inculcated. In the second place, many of the habits which are formed early in life need to be carried on through later life. It would be a waste of time to postpone the formation of such habits until ideals have been established. In the third place, habits are mechanisms which may be put into the service of ideals, and the more of these there are convenient at hand, the more completely will ideals be able to control action.

It may be contended that this experiment is not sufficiently extended to permit of any valuable conclusions. Suppose that ideals can be taught within a space of two or three months and suppose that a group of boys will show much superior conduct at the end of the training period. This would not prove that at the end of three years the same boys will be at the level they have now attained. We would not expect them to be. Such assumptions are not made in arithmetic or spelling or music. A boy may attain a certain level of ability in arithmetic by the first of June, and when school opens in September he may show a profound ignorance of the subject. This fact

does not discourage the teaching of arithmetic. For the same reason, it may be the part of wisdom to continue the teaching of ideals, even though their permanence cannot be guaranteed. Undoubtedly ideals will deteriorate in the same way as any other mental attainment will deteriorate, by means of neglect and disuse. But once having been acquired, their relearning or revival would undoubtedly be easier than their first acquisition.

Thorndike says: "Morality is more susceptible than intellect to educational influences. Moral traits are more often matters of the direction of capacities and the creation of desires and aversions. Over them education has a greater sway, although school education, because of the narrow life of the schoolroom, has so far done little for any save the semi-intellectual virtues." This statement is well borne out by the results of these tests. The actual amount of time given to the teaching of trustworthiness was very small. The troops met only once a week and the period of training lasted only 10 and 12 weeks respectively. The meetings were rarely more than two hours in length. Part of the time at each meeting was necessarily given over to routine and to such projects as are interesting to the boys. The teaching of trustworthiness was incidental. It probably consumed only a small fraction of the entire time of contact between the leaders and their boys. Nevertheless the results are much greater than would be expected from an equal expenditure of time and energy in the teaching of grammar or arithmetic.

One notable feature of the results is that the "good" boys show the least improvement. Individual 4 in Group B, who ranked 1 in the first series of tests, dropped down to fourth place in the second series, and showed an improvement of only six points. Individual 6 in Group C, who ranked 1 in the first series, dropped down to second place in the second series, and showed an improvement of only four points. Individuals 10, 1, and 2 in Group B, who ranked respectively 2, 3, and 4 in the first test, dropped down to third, eighth, and tenth places respectively in the second series of tests. In Group C, individuals 2, 11, and 9, who ranked respectively 2, 3, and 4 in

the first series of tests, were third, fifth, and fourth respectively in the second series. On the other hand, many of the individuals who ranked low in the first series showed a remarkable improvement in the second series. It would seem as if the tendency of the groups is to level up the low places. Perhaps a longer period of training would show somewhat different results. But whether they would or not, the results of these tests show a decided tendency toward negative acceleration on the part of those who stood nearest the top.

It was not to be expected of course that uniform results would be achieved even with uniform treatment. We do not get such results in our teaching of arithmetic or spelling or music. Some individuals who are subjected to training have already approximated their limit of improvement. Moreover, in the field of moral training, as in other fields, individual differences in native capacity will stare us in the face. It is doubtless true that some individuals could never be made as trustworthy as other individuals, no matter how much training is given. When the upper limits are approached, intelligence will doubtless play a very important part. Nevertheless it is probably true that it is easier to equalize individuals in morality than in intelligence. In moral education, it is extremely likely than an increased amount of training will decrease differences instead of increasing them, as is the case in intellectual education.

However, it is probably true that the highest and finest ideals can be acquired only by those who are superior in intelligence. In the field of moral education, as in other fields, it is necessary to use the material which we find. The effective teacher of trustworthiness or of any other moral trait is the one who can establish the greatest number or the strongest bonds between certain situations and the desired responses. But he will not be satisfied with the creation of specific bonds only. He will create, if possible, a tendency to act in accordance with certain general concepts for which an emotional appreciation has been established in the mind of each individual.

Civic, moral, and religious education will need to emphasize the inculcation of right ideals. Without such ideals all social

education will drop to the level of trick training. These ideals must be so reinforced by means of emotional experiences that they will be able to inhibit the response of habits that are contrary to their purpose, and to regulate the response of habits which are in harmony with their purpose. With faith in the function of these ideals and of the attitudes which are generated by them, it will be possible to build broad and comprehensive programs of social education.

PART FIVE: A COMPOSITE STANDARD OR INDEX NUMBER FOR LOCAL CHURCH SCHOOLS

BY

WALTER S. ATHEARN

OUTLINE

CHAPTER XIX — A COMPOSITE STANDARD OR INDEX NUMBER FOR LOCAL CHURCH SCHOOLS

I. Current Local School Standards
II. A Composite Standard or Index Number
III. Elements in Index Number
IV. A Perfect Score
V. The Index Number of Twenty-five Typical Indiana Schools
VI. Comparative Rating of Schools, States and Denominations
VII. Measuring Instruments
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PART FIVE: A COMPOSITE STANDARD OR INDEX NUMBER FOR LOCAL CHURCH SCHOOLS

Chapter XIX

A COMPOSITE STANDARD OR INDEX NUMBER FOR LOCAL CHURCH SCHOOLS

Current Local School Standards

For more than a decade the Protestant Christian Sunday school boards and associations have promoted a simple ten-point standard for local Sunday schools. This standard, as now worded, is as follows:

1. A Cradle Roll and a Home Department. (10 points.)
2. An organized class in both Young People's and Adult Divisions. (10 points.)
3. A Teacher Training Class. (10 points.)
4. Department Organization and Graded Instruction. (10 points.)
5. Missionary Instruction and Offering. (10 points.)
6. Temperance Instruction. (10 points.)
7. Definite Decision for Christ Urged. (10 points.)
8. Workers' Conferences Regularly Held. (10 points.)
9. Full Denominational Requirements. (10 points.)
10. Full Association (Council) Requirements. (10 points.)
    a. Report.
    b. Delegates.
    c. Offerings.

Since early in 1916 the ideas of aims, means, and results have found expression in statements of standards for the various departments of local Sunday schools. These so-called

standards are not in any true sense instruments for the measuring of schools. They are helpful statements of desirable aims, methods, organization, and objectives. There is needed a reliable instrument by the use of which local church schools can measure their progress from year to year, and by the use of which schools of different communities, states and nations may be compared. The effective supervision of church schools requires some such instrument of measurement.[1]

A Composite Standard or Index Number

It is the purpose of this chapter to suggest elements which should be included in an index number for local church schools and to formulate a tentative statement of a composite standard which will be trustworthy, stimulating and practicable. This index number was devised as a means of measuring the Protestant church schools of North America during the first months of the activity of the Interchurch World Movement. It was the writer's intention to make comparative studies of the church schools of different religious denominations and of different states and provinces. Such an instrument, however, required the formulation and standardization of scorecards, scales, norms and other definite, objective units of measurements. This was a long, tedious and expensive process. The Interchurch World Movement had ceased its active operations long before this technical, preparatory work could be completed. But private enterprise and the professional spirit of many interested investigators have brought to completion enough of the work to justify the tentative formulation of the proposed index number. It is a matter of very deep regret that funds have not been available to apply the scorecard for the measuring of the merit of textbooks to the church schools which were surveyed in Indiana. All of the other items in the index have been applied to selected schools in

[1] For a statement of current standards see Reports of Committee on Education of the International Sunday School Council of Religious Education for 1922 and 1923. Dr. Hugh S. Magill, General Secretary, 1516 Mallers Building, Chicago, Illinois.

that state and the results are presented in this chapter as a means of illustrating the elements of the index number.

An index number should include those vital elements which determine the amount and the character of instruction. The number of people reached and the quantity of training given to each; the conditions of teaching; the quality, content, and results of instruction—these are the elements which should be included in an index number. Only those elements should be included for which some objective measurements or standards are available. An index number should take note of points of weakness in a school system in order that attention may be called to the points which need to be strengthened. There is no need to include in an index number the fact of church membership or Christian character of Sunday school teachers because this is not a problem which needs attention at the present time. The Sunday school teachers of Indiana, for example, were found to be of the highest Christian character and 98 per cent. of them were church members. On the other hand, it is desirable to include the item of professional supervision, even though not a single school now provides for such supervision in its budget.

Elements in Index Number

The following items are proposed for inclusion in an index number, or composite standard, for religious education in a local church.

1. THE PERCENTAGE THAT AVERAGE ATTENDANCE IS OF TOTAL ENROLLMENT

As soon as provision can be made for an accurate community religious census, revised at regular periods, this index number should include the percentage that the total enrollment of religious schools of the community is of the total population of the community for which the various religious bodies using the index number are responsible. The question involved is: What proportion of the population receive religious training and how much do they receive?

2. THE PERCENTAGE THAT THE ENROLLMENT OF PUPILS BETWEEN TWELVE AND TWENTY-FIVE YEARS OF AGE IS OF THE TOTAL ENROLLMENT

This item is obviously intended to lessen the dip in the attendance curve during the adolescent years and thus insure the religious training of a larger percentage of the population at an important period in their development.

3. COMPLETENESS OF EDUCATIONAL RECORDS

Volume I, Chapter XI, of this report gives an evaluation of the items which should be included in the records of a church school.

4. SCORE OF TEXTBOOKS IN USE MEASURED BY THE SCORE-CARD FOR THE MEASURING OF THE MERITS OF CHURCH SCHOOL TEXTBOOKS

This score-card with accompanying scales and standards comprises Part III of this volume.

5. SCORE IN SCHOOL ACHIEVEMENT, AS MEASURED BY THE INTERCHURCH STANDARDIZED SUNDAY SCHOOL EXAMINATION A.

This Sunday school examination is published and interpreted in Chapter XIV of this volume. Other tests published in this volume, when fully standardized, and still others yet to be developed, should eventually be included in the score for school achievement.

6. THE RATING OF TEACHERS AS MEASURED BY THE CLASSIFICATION PLAN PUBLISHED IN VOLUME I, CHAPTER XV, OF THIS REPORT

This plan includes general education, professional training and teaching experience.

7. THE SCORE OF THE CHURCH AND RELIGIOUS EDUCATION PLANT AS MEASURED BY THE INTERCHURCH SCORE-CARD FOR MEASURING CHURCH AND RELIGIOUS EDUCATION PLANTS

This score-card is developed in Part II of this volume. It is also discussed in Volume I, Chapters III and IV, of this report. The standards which accompany this report are published separately under the title, *"Standards for City Church Plants."*

8. COMPLETENESS OF ORGANIZATION AS MEASURED BY PLANS FOR ORGANIZATION OF THE LOCAL CHURCH SCHOOL, PUBLISHED IN VOLUME I, CHAPTER VI, OF THIS REPORT

There is special need at the present time of stressing the necessity of proper organization for schools of different size and varying problems and resources.

9. PERCENTAGE THAT BUDGET FOR RELIGIOUS EDUCATION IS OF TOTAL CHURCH BUDGET

The problems of finance and its relation to instruction are discussed in Volume I, Chapter IX. of this report.

10. PERCENTAGE THAT THE BUDGET FOR SUPERVISION IS OF THE TOTAL RELIGIOUS EDUCATION BUDGET

The almost total absence of supervision of teaching in the local church schools makes the inclusion of this item imperative. The question of determining the percentage of cost of supervision is discussed in Voume I, Chapter IX, of this report.

A Perfect Score

In order that the foregoing items may be brought into comparable relation to 100 as the perfect score for each item it is necessary to agree upon certain *par values* for the various items. Items in actual practice may in some cases be above the par value determined upon as the standard.

If a school or a system of schools should have a score of 100 in each of the items in the index, the following are the conditions that would exist:

	Index
1. The average daily attendance would equal the total enrollment	100
2. The percentage of the pupils enrolled between twelve and twenty-five years of age would equal the percentage of pupils enrolled under twelve years of age	100
3. The school will record each of the twenty-five designated items enumerated in the accepted standard. Each item scores *4 per cent*	100
4. The textbooks in use will score a total of 1,000 points on the Score-Card for Measuring the Merits of Church School Textbooks. The 1,000 points will be divided by 10 to reduce the item to the 100 per cent. basis	100
5. Each pupil will answer correctly all the questions in the Interchurch Standardized Sunday School Examination A	100
6. Each teacher will score 100 per cent. in general education, professional training and teaching experience according to the Classification Plan for Teachers	100
7. Each church plant will score 1,000 points on the Interchurch Score-Card for City Church and Religious Education Plants. The total score will be divided by ten to reduce the item to the 100 per cent. basis	100
8. Each school will score 100 per cent. when measured by Plans for Organization of the Local Church School	100
9. The budget for religious education will be one-half as much as the total church budget. The perfect score of 50 per cent. will be multiplied by two to reduce to a comparable percentage basis [2]	100

[2] The percentage that the budget for religious education is of the total church budget has not yet been determined by any scientific process. This whole subject should have careful study at an early date. The percentage set down in this index number is arbitrarily determined after considering such factors as (a) relative cost of public school education; (b) the need for a larger expenditure for public education; (c) the total educational problem of a local church, including both children and adults; (d) the voluntary service available for the church school.

	Index
10. The budget for supervision is one-half of the total budget for religious education. The perfect score of 50 per cent. would be multiplied by two to reduce it to a comparable percentage basis [3]	100
Total	1,000

Total divided by ten equals index number, 100.

TABLE XLI—FORMS FOR DATA REGARDING THE BUDGET FOR RELIGIOUS EDUCATION IN THE LOCAL CHURCH [4]

FORM I. QUESTION BLANK CONCERNING RELIGIOUS EDUCATION BUDGET.

Filled out by.....
City and State.....
Position (be explicit).....

I. Budget for Religious Education.

1. The budget for Religious Education shall be ..... % of the TOTAL CHURCH BUDGET. (Insert in blank space the percentage which represents your best judgment.) In making your estimate, remember that TOTAL CHURCH BUDGET should include the RELIGIOUS EDUCATION BUDGET. That is, the percentage is obtained by using the following equation:

$$\frac{\text{Budget for Religious Education}}{\text{Total Church Budget (including Religious Education Budget)}} = \text{.....}\%$$

Remarks:

2. Check below those items which, according to your judgment, should be included in this budget for Religious Education. (The items in Question II should all be included in the appropriate items listed here.)

[3] The percentage that the budget for supervision is of the total budget for religious education has been arbitrarily fixed for this tentative standard after careful consideration of the need of expert supervision for voluntary workers and other important factors. The problem should be made the subject of scientific investigation at an early date.

[4] In an attempt to secure the consensus of expert opinion on items 9 and 10 in the index number the two forms contained in Table XLI were sent to more than 600 directors of religious education, professors of religious education, denominational and interdenominational secretaries and specialists in religious education and public school specialists who have had experience in religious education. Replies were received from only sixteen persons, about equally distributed among the various professional groups. The small number of replies to this inquiry reveals the absence of a vital interest in the scientific study of religious education budgets. Inasmuch as this small number of qualified judgments is insufficient to determine reliable median judgments on the questions involved in items 9 and 10, the percentages determined upon by the survey staff have been retained, pending a more exhaustive study of the problems involved in standardizing church-school budgets.

QUESTION I.

(Insert Total given below)

$$\frac{\text{Budget for Religious Education}}{\text{Total Church Budget (including Religious Education Budget)}} = \ldots\ldots\%$$

	Amount
(a) Sunday School Budget	$
(b) Budget for Week Day School of Religion	
(c) Budget for Missionary Education in the Local Church, including Woman's Missionary Societies, etc. (Not missionary money)	
(d) Budget for Devotional Societies (Christian Endeavor, Epworth League, etc.)	
(e) Budget for Boys' and Girls' Work (Boy Scouts, Girl Scouts, Camp Fire Girls, etc.)	
(f) Money Spent for Community Schools, Summer Camps and Institutes, Interdenominational Societies, Church Boards, etc., if not included in (a) or (b)	
(g) Salary, or proportional amount thereof, of Director, Teacher, Young People's Worker or other paid worker giving time to any branch of Religious Educational Work	
(h) Per cent. of salary of Pastor, Assistant Pastor, Deaconess, Secretary or other church worker who may be teaching or supervising in the field of Religious Education and Young People's Work of the local church	
(i) Per cent. of janitor's salary figured on the basis of number of hours church is open for Religious Educational Activities as compared with General Church Activities. (See Note—page 510.)	
(j) Per cent. of cost of church up-keep capital outlay as figured on the above basis. (See Note—page 510.)	
(k) Per cent. of cost of heating, lighting, water, etc., as figured on the above basis. (See Note—page 510.)	
(l)	

Note: In figuring items (i), (j), (k), Religious Educational Activities should include the activities checked below:

(Check each activity which you feel should be included under the head of Religious Educational Activities.)

.....(1) Sunday School.

.....(2) Young People's Devotional Societies.

.....(3) Socials of Organized Classes or Departments.

.....(4) Young People's Activities (Girl Scouts, Boy Scouts, Camp Fire Girls, etc.).

.....(5) Week Day Instruction and Schools.
.....(6) Community Schools.
.....(7) Training Classes for Religious Education.
.....(8) Woman's Missionary Society. (Including its branches with Young People.)
.....(9) .....

QUESTION II.

(Insert amount below)

Budget for Supervision and Administration / Budget for Religious Education =.....%

(Insert amount above)

.....

	Amount
(a) Salary of Director of Religious Education. (Full or part time.)	$
(b) Salary of Musical Director. (Full or part time.).....	
(c) Salary of Boys' Worker. (Full or part time.).....	
(d) Salary of Girls' Worker. (Full or part time.).....	
(e) Salary of Pastor, Assistant Pastor, Deaconess, Secretary or other paid worker if doing this work. Per cent. of salary figured on basis of per cent. of time spent.....	
(f) Expenses of any of these paid workers or of Superintendent or other worker, not paid, but doing this work..	
(g) Cost of supervision and administration offices. (Heat, light, telephones, etc.) Or proportional amount thereof if rooms are shared with the Church officers.....	
(h)	

The Index Number of Twenty-Five Typical Indiana Schools

Purely for illustrative purposes the index number, according to the foregoing standards, was secured for twenty-five typical Indiana church schools. These schools vary all the way from an enrollment of 126 pupils, with eight teachers to an enrollment of 1,540 with thirty-six teachers. The schools were selected from Crawfordsville, Gary, Frankfort, Muncie, and Indianapolis. Table XLII shows the score of each school in each component of the index for the year 1920.

TABLE XLII — SCORE OF TWENTY-FIVE CHURCH SCHOOLS IN EACH COMPONENT OF THE INDEX NUMBER IN 1920

Church School Number	Item 1 Percentage Average Attendance is of Total Enrollment	Item 2 Percentage Enrollment Between 12-25 Years is of Total Enrollment	Item 3 Completeness of Records	Item 4 Score of Textbooks	Item 5 Score in School Achievement	Item 6 Rating of Teachers	Item 7 Score of Church Plant ÷ 10	Item 8 Completeness of Organization	Item 9 Percentage Budget for Religious Education is of Total Church Budget × 2	Item 10 Percentage Budget for Supervision is of Religious Education Budget × 2	Index	Rank of School
1	49.9	62.4	8.0	...	17.0	50.0	51.4	42	7.2	0	32.0	18
2	55.8	50.5	0.0	...	..†	27.5	47.8	42	11.4	0	29.4	22
3	56.1	69.2	40.0	...	41.6	40.0	50.0	64	20.0	0	42.3	3
4	66.0	30.8	8.0	...	21.8	80.0	58.9	48	5.6	0	35.4	13
5	79.4	61.5	16.0	...	24.4	45.0	30.9	35	6.6	0	33.2	15
6	39.0	70.8	12.0	...	15.1	35.0	45.2	64	11.6	0	32.4	17
7	56.3	28.2	40.0	...	12.3	25.0	60.8	45	14.2	0	31.3	19
8	46.9	89.7	36.0	...	26.1	45.0	64.8	54	8.2	0	41.2	5
9	62.4	81.1	24.0	...	43.1	35.0	38.4	42	19.6	0	42.7	6
10	63.5	24.2	64.0	...	8.5	40.0	52.6	59	9.6	0	35.6	13
11	36.0	72.9	8.0	...	13.8	25.0	65.5	45	6.0	0	30.2	21
12	36.1	88.2	56.0	...	23.2	45.0	76.9	40	15.4	0	42.2	2
13	38.1	84.1	4.0	...	22.8	45.0	49.2	51	14.0	0	34.2	14
14	55.2	56.2	12.0	...	12.8	55.0	52.1	68	5.4	0	35.4	13
15	58.8	56.7	20.0	...	21.2	40.0	56.5	32	12.0	0	30.8	20
16	58.0	84.5	8.0	...	27.1	40.0	49.8	54	15.6	0	37.4	10
17	54.5	97.9	20.0	...	15.2	45.0	56.0	75	11.8	0	41.7	4
18	65.1	81.3	24.0	...	17.6	25.0	18.6	50	*9.0	0	32.4	16
19	51.3	67.4	20.0	...	..†	35.0	57.0	48	7.0	0	35.7	12
20	71.1	65.3	16.0	...	31.6	25.0	45.5	78	27.6	0	40.1	9
21	49.5	77.6	68.0	...	24.3	60.0	73.4	46	12.2	0	45.6	1
22	57.5	77.5	72.0	...	20.7	...	42.6	44	5.0	0	39.9	8
23	63.0	55.8	12.0	...	34.0	40.0	28.1	44	19.4	0	32.9	17
24	47.2	83.1	28.0	...	26.6	60.0	61.3	49	12.2	0	40.8	7
25	45.3	84.1	16.0	...	..†	45.0	51.5	40	20.0	0	37.6	11

† Data not available.

* Estimated from other data at hand.

This table can be broken up into many other illuminating tables which will show the correlations between various items in the index number. Back of Table XLII there are the tables from which it was derived. These tables show for each school:

1. Total enrollment; average attendance; percentage average attendance is of total enrollment.
2. Total enrollment; enrollment of pupils 12-25 years of age; percentage pupils 12-25 years of age is of total enrollment.
3. Number of teachers in the church school; grades of teachers for general education, professional training and teaching experience, with median grade for each school.
4. Scores in school achievement.
5. More than a score of tables on the items included in the score-card for measuring the merit of textbooks.
6. A series of tables distributing the items in the score-card for measuring the adequacy of church and religious education plants.
7. The entire organization data for each school.
8. Complete financial data for each school.

With these data in hand a school with a low index number can tell at what points it fails to meet the standards and then break up each of these items into its component parts and locate the exact cause of its low ranking. For example, a school with a low index number might find its lowest items to be in buildings and teachers. Breaking up the building score it would be discovered that the low score was due to the absence of fire protection and a failure to provide for many forms of community service. The low teachers' score may be found to be due to the fact that the teaching force had been recruited from persons with meagre general education and no professional training. In this way the index number has diagnostic value.

The very low index numbers of the twenty-five selected church schools shown on Table XLII, and the narrow range between the school with the lowest efficiency, 29.4 per cent., and the school with the highest efficiency, 45.6 per cent., are evidences of the widespread distribution of factors and conditions which keep local church schools from attaining the

highest educational standards. These conditions are evident when the correlation figures for the various items in the index number are studied. The following correlations are illustrative:

(R 1-5) The correlation between the percentage which the average attendance is of the total enrollment, and the score in school achievement is..... + .226
(R 1-7) The correlation between the percentage which the average attendance is of the total enrollment, and score of the church plant is..... — .607
(R 2-6) The correlation between the percentage which the enrollment between 12 and 25 years is of the total enrollment, and the rating of teachers is..... + .017
(R 5-6) The correlation of the score in school achievement, and the rating of teachers is..... — .089
(R 5-8) The correlation of the score in school achievement, and the completeness of organization is..... — .061

In interpreting these correlations the following statements should be kept in mind. A perfect agreement would be represented by the coefficient of 1.00; the lack of any resemblance whatever by the coefficient, 0; a perfect disagreement or "inverse" correlation, by the coefficient, — 1.00. Correlations of .70 and above are usually rated as high. In the light of these statements only one of the foregoing correlations has significance. The second correlation indicates that the percentage of average attendance increases with church buildings which score low and decreases with buildings which score high. This may mean that in communities which can afford the better buildings there are community and family conditions which are not conducive to regular attendance at the church school.

Comparative Rating of Schools, States or Denominations

Table XLIII shows the use of the index number in revealing the relative ranking of schools, states or denominations as wholes or with reference to the various items comprising the index number. The areas of poor attendance, defective buildings, inferior teaching, etc., become apparent at once; as

do the sections with superior organization, records, and budgets. In the presence of these facts, it is possible for state and national superintendents to plan intelligently the programs of educational advancement for their constituents.

TABLE XLIII—RANK OF TWENTY-FIVE CHURCH SCHOOLS IN EACH COMPONENT OF THE INDEX NUMBER IN 1920

Number of School	*Item 1*	*Item 2*	*Item 3*	*Item 4*	*Item 5*	*Item 6*	*Item 7*	*Item 8*	*Item 9*	*Item 10*	*Index Rank*
1.....	17	16	12	..	16	4	13	14	17	0	18
2.....	13	21	14	..	0	8	17	14	13	0	22
3.....	11	13	5	..	2	6	14	4	2	0	3
4.....	3	22	12	..	12	1	7	10	21	0	13
5.....	1	17	10	..	8	5	23	16	19	0	15
6.....	22	12	11	..	18	7	19	4	12	0	17
7.....	12	23	5	..	21	9	6	12	7	0	19
8.....	20	2	6	..	7	5	4	6	16	0	5
9.....	7	8	8	..	1	7	21	14	3	0	6
10.....	5	21	3	..	22	6	10	5	14	0	13
11.....	25	11	12	..	19	9	3	12	20	0	21
12.....	24	3	4	..	10	5	1	15	6	0	2
13.....	23	5	13	..	11	5	16	7	8	0	14
14.....	14	19	11	..	20	3	11	3	22	0	13
15.....	8	18	9	..	13	6	22	17	10	0	20
16.....	9	4	12	..	5	6	15	6	5	0	10
17.....	15	1	9	..	17	5	9	2	11	0	4
18.....	4	7	8	..	15	9	25	8	15	0	16
19.....	16	14	9	..	0	7	8	10	18	0	12
20.....	2	15	10	..	4	9	18	1	1	0	9
21.....	18	9	2	..	9	2	2	11	9	0	1
22.....	10	10	1	..	14	0	20	13	23	0	8
23.....	6	20	11	..	3	6	24	13	4	0	17
24.....	19	6	7	..	6	2	5	9	9	0	7
25.....	21	5	10	..	0	5	12	15	2	0	11

Measuring Instruments

This index number gathers up the score-cards, scales and other standardized measuring units which are found in Volumes I and II of this report and applies them to the school in a local church. The standardized instruments which must be mastered by those who wish to apply the composite standards suggested in this chapter are tabulated on page 518.

Technical Training Required

The intelligent use of these objective scales and measuring devices will require: (1) trained supervisors, and (2) en-

NAME OF INSTRUMENT	WHERE FOUND		
	Vol.	*Chapter*	*Page*
Score-Card for Measuring City Church and Religious Education Plants	II	III	47
Standards for City Church Plants	II	III	See note
Score-card for measuring the merits of church school textbooks	II	VII	p. 35 110
Scale for measuring *Size of Type*	II	VII	116
Scale for measuring *Attractiveness of Page*	II	VII	119
Scale for measuring *Artistic Merit of Pictures*	II	VII	121
Scale for measuring *Mechanical Execution of Pictures*	II	VII	125
Scale for measuring *Organization of Page*	II	VIII	127
Scale for measuring make-up of *Teachers' Books or Pamphlets*	II	VIII	131
Scale for measuring the make-up of *Pupils' Textbooks*	II	VIII	134
Scale for measuring *Style for Primary Grades*	II	IX	142
Scale for measuring *Style for Junior Grades*	II	IX	158
Scale for measuring *Style for Senior Grades*	II	IX	163
Scale for measuring *Primary Lesson Plans*	II	X	174
Scale for measuring *Junior Lesson Plans*	II	X	218
Scale for measuring *Intermediate-Senior Lesson Plans*	II	X	265
Scale for measuring *Teaching Suggestions in the Book as a Whole*	II	XI	325
Scale for measuring *Supplementary Teaching Material for Primary-Junior Grades*	II	XI	327
Scale for measuring *Supplementary Teaching Material for Intermediate-Senior Grades*	II	XI	328
Scale for measuring *Perspective on Course*	II	XI	329
Scale for measuring *Review Policies for Primary Grades*	II	XI	331
Scale for measuring *Review Policies for Older Pupils*	II	XI	332
Checking list for *Completeness of Records*	I	XI	349
Interchurch Standardized Sunday-School Examination A	II	XIV	382
Boston University Revision of Sunday-School Examination A	II	XV	406
The Whitley Biblical Knowledge Tests	II	XVI	424
The Chassell Multiple-Choice Tests of Religious Ideas	II	XVII	431
The Voelker Moral Conduct Tests	II	XVIII	466
Classification Plan and Rating Scale for Teachers	I	XV	429
Organization Plans for Local Church Schools	I	VI	183

larged educational budgets. But religious education has its technical side and there are certain results that can be secured only by those who have mastered the technique of educational supervision. The development and successful applica-

tion to the practical problems of the local church school of highly refined instruments of measurement and control will go far to elevate the teaching of religion to the plane of the older professions, such as medicine, law and theology.

The problems involved in the mastery of these elements of supervision, and the expense of conducting surveys and interpreting data through the use of technical instruments are not so great as to render their use prohibitive. The public school has found similar technical procedure profitable and practicable.

Index Number Tentative

The validity of the numerous standards and tests included in the composite standard suggested in this chapter is in no way affected by the proposed index number. Each score-card or scale stands on its own merit. The index number presented here is an attempt to use these measuring devices in such way as to gather up into a single view the educational status of the local church. The particular items included in the index number are not so important as *the method of using composite standards which are based on standardized, objective measuring units.* The items in this index number are presented as tentative and illustrative. The method is presented as essential to the development of an adequate program of religious education.

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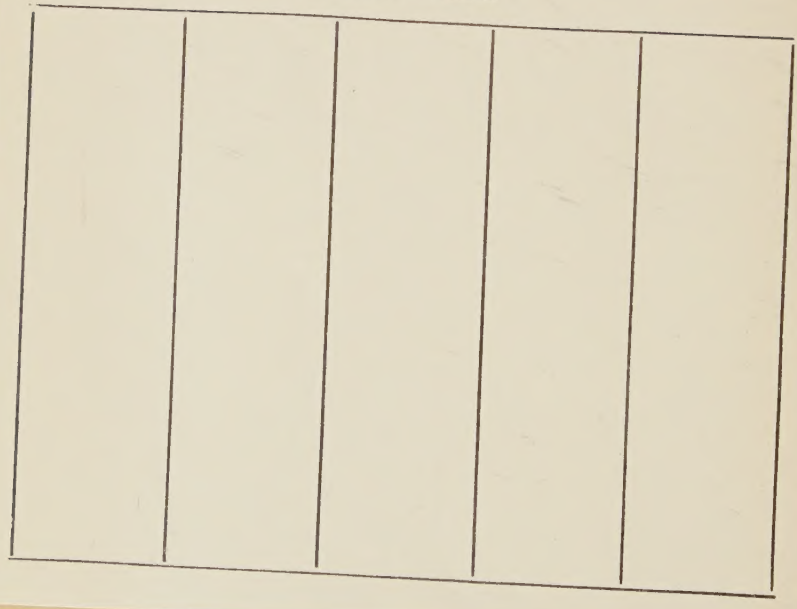

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